THE
VRAJAJIVAN INDOLOGICAL STUDIES
36

SĀṀKHYAKĀRIKĀ

of

ĪŚVARAKṚṢṆA

With the Commentary of **GAUḌAPĀDA**
Translated into English with an Exhaustive Introduction and Notes

By

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TO

MY TEACHER

Prin. R. D. Karmarkar

WITH PROFOUND

GRATEFULNESS.

PREFACE TO FIRST EDITION

The *Sāṁkhyakārikā* of Īśvarakṛṣṇa is a very happy little treatise giving us the exposition of the Sāṁkhya doctrine in a systematic manner. Poetry and Philosophy appear to go hand in hand here and one enlivens the other. Though there is as yet little evidence to support the contention of Svapneśvara and Ghanaśyāma that Īśvarakṛṣṇa Kālidāsa, the celebrated poet, is the author of the Kārikā, I feel tempted to accept the same as true. I have tried to develop the idea in my *Kālidāsa, Art and Thought*.

While preparing this study I have consulted Colebrooke, Wilson, S. Sastri, N. A. Sastri, Har Dutt Sharma, Sovani and others and to all these I am greatly indebted. I have also consulted the scholarly works of Keith, Takakusu, Jacobi, Dasagupta, Radhakrishnan and I very gratefully acknowledge my debt to them. The text of the Kārikā and of the Gauḍapādabhāṣya have been the one accepted by Har Dutt Sharma in his edition of the Kārikā published by the Oriental Book Agency, Poona.

I am indebted to Shri K. R. Sardesai, Proprietor of the Oriental Book Agency who has taken keen interest in my work. My special thanks are due to Shri Savadi and Shri Dhayagude who corrected the proofs. To the Managers of the Aryabhushan Press also are my best thanks due for their uniform courtesy and kindness.

Caitra Pratipadā
14th March, 1964
Poona.

T. G. Mainkar

PREFACE TO SECOND EDITION

In preparing this second edition of the Sāṁkhyakārikā I have utilized the Yuktidīpikā and have made additions from the same. I do hope and trust that this second edition will meet with the same kind of reception like its predecessor from the world of scholars.

I have to thank Mr. K. R. Sardesai, Proprietor of the Oriental Book Agency and the authorities of the Aryabhushan Press, Poona for their interest in my work and for seeing it through the Press. I am grateful to them for their courtesy.

Vijayā Daśamī
17 October, 1972
Bombay

T. G. Mainkar

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ABBREVIATIONS

BS.	Bādarāyaṇasūtra.
C.	Colebrooke.
D.	Davies
FH.	Fitz-Edward Hall.
G.	Gauḍapāda
HS.	Har Dutt Sharma.
M.	Māṭhara.
NB.	Nyāyabhāṣya, Vātsyāyana.
S.	Sūryanārayaṇa Śastri.
STV.	Sāṁkhya-taru-vasanta.
V.	Vācaspati.
YD.	Yuktidīpikā.

INTRODUCTION

(1) Of the different systems of philosophical thought that evolved in ancient India, the Sāṁkhya is perhaps the most important and the oldest one. It has exercised tremendous influence over practically all the different systems that came later. It is as much a child of the Upaniṣads, as much as the Vedānta itself, has something in it which goes to indicate its relations with Buddhism and Jainism too, and finally though regarded by the Vedānta as its principal opponent, has influenced the Vedāntic thought as well. Śaṁkara has been quite candid in admitting the greatness of this thought when he observed that this thought was full of logic (yuktigāḍha) and was accepted by the great in the society (mahājana-parigṛhīta). From Śaṁkara's own testimony it appears that the Sāṁkhyas had tried to establish their claims too, for the support of the Upaniṣads. Śaṁkara observes that it is his special aim to show that the explanation offered of the Upaniṣadic passages by the Sāṁkhyas is not the correct explanation and that the correct explanation is the one offered by him, (Sāṁkhyādayaḥ svapakṣasthāpanāya vedāntavākyāni udāhṛtya...na samyag-vyākhyānam, p. 220). Śaṁkara adds also that the Sāṁkhya-tantra was of weight (mahānti) and that its founder was held in considerable esteem (sarvajñabhāṣita). The main difference between the traditional approach and that of the Sāṁkhyas appears to be that the Sāṁkhyas insisted upon the use of Logic in philosophical matters and regarded it as having a far greater scope than the one given to it by those who admitted absolute authority of the Āgamas, hence the use of the term Anumāna by Bādarāyaṇa as indicative of the Sāṁkhya. The Sāṁkhyas held that Reality was a matter that could be known through the other valid sources of knowledge (pramāṇāntara-gamya) while the Vedānta appears to have held that it is only known through the Āgamas (āgama-gamya-artha). If all these things are put together, the Sāṁkhya emerges out as a powerful rational thought, developed out of the Upaniṣadic hints by a powerful mind that had held sway over thinking minds and therefore was a serious rival of the Vedānta. Tradition is unanimous, though rather hazy, about ascribing

the foundership of this celebrated rational and intellectual thought to Kapila.

(2) The meaning of the term Sāṁkhya :

The word Sāṁkhya itself occurs in the Upaniṣads along with the usual associate Yoga and indicates metaphysical inquiry, inquiry about the cause of the universe, an inquiry that leads to the knowledge of this cause. (Tat Kāraṇam Sāṁkhyayogābhipannam. Śvetāśva. VI. 13). Different and interesting explanations have been offered about the precise meaning of this word or the process as to how it must have acquired the meaning and a few may be noted here. HALL thinks that etymologically considered Sāṁkhya is immediately allied to Saṁkhyā, a word bearing the acceptation of 'number' and also that of 'decision'. According to ROER, the term Sāṁkhya has two meanings, 'enumeration and investigation'. M. SAINT-HILAIRE is of the view that the word Saṁkhyā which is the name given to the system of Kapila, signifies 'number' and then adjectively numerical and it also signifies its closely associated meaning, calculation, computation, judgement, reasoning. COLEBROOKE expresses his view that 'a system of philosophy in which precision of reckoning is observed in the enumeration of its principles, is denominated Sāṁkhya; a term which has been understood to signify numeral, agreeably to the usual acceptation of Saṁkhyā, number'.

Caritrasiṁha Gaṇi, a Jain, in his gloss on Haribhadra Sūri's *Saddarśana-samuccaya*, gives a very interesting account of the origin of the word Sāṁkhya. He admits the connection of Kapila with the Sāṁkhya, but adds, that the school has been so named after the first doctor of the school, Saṅkha or Saṅkha. He observes :

'सांख्यमिति कापिलदर्शनम्। आदिपुरुषनिमित्तेयं संज्ञा।' and elsewhere

'सांख्य इति पुरुषनिमित्तेयं संज्ञा। संखस्य इमे सांख्याः। तालव्यो वा शकारः शंख नामा आदिपुरुषः।'

The Pāṣaṇḍotpatti Chapter of the *Padma Purāṇa* classes Śaṅkha, the law-giver, with Kapila, as Tāmasa.

Vijñānabhikṣu, in his *Sāṁkhya-pravacana-bhāṣya* explains the word Sāṁkhya as signifying the setting forth of the

Spirit (Puruṣa) as distinct from the Nature, Prakṛti. 'संख्या सम्यग्विवेकेन आत्मकथनम्'।

Raghunātha Tarkavāgīśa Bhaṭṭācārya understands the word Saṁkhyā to mean 'consideration', especially of the twenty-five principles. He observes in his *Sāṁkhya-tattva-vilāsa :*

'पञ्चविंशतितत्त्वानां संख्याविचारः। तं अधिकृत्य कृतो ग्रन्थः सांख्य इति सांख्यपदव्युत्पत्तिः संगच्छते'।

Deva Tīrtha Svāmin, in his *Sāṁkhya-taraṅga,* takes the word Saṁkhyā to mean 'orderly enunciation' and observes :

'कस्मात् सांख्यं इति उच्यते। सम्यक् क्रमपूर्वकं ख्यानं कथनं यस्यां सा संख्या क्रमपूर्वा विचारणा। यत् तामधिकृत्य कृतं तस्मात् सांख्यं इति उच्यते शास्त्रम्।'

The *Mahābhārata* appears to connect the word Sāṁkhya significantly with 'parisaṁkhyāna' which has the sense of 'exhaustive enumeration' as can be seen from the following verses.

'सांख्यज्ञानं प्रवक्ष्यामि परिसंख्यानदर्शनम्।' XII. 11393
सांख्यदर्शनमेतावत् परिसंख्यानदर्शनम्।
संख्यां प्रकुर्वते चैव प्रकृतिं च प्रचक्षते ॥
तत्त्वानि च चतुर्विंशत् परिसंख्याय तत्त्वतः।
सांख्याः सह प्रकृत्या तु निस्तत्त्वः पञ्चविंशकः ॥' XII. 11409-10

The *Bhagavadgītā* appears to use the words Guṇa-saṁkhyāna as well as Sāṁkhya Kṛtānta to indicate this system. XVIII. 19; XVIII. 13.

Śaṁkara in his commentary on the *Viṣṇusahasranāma* interprets the word Sāṁkhya in the sense of 'knowledge of the true nature of the pure Spirit'. 'शुद्धात्मतत्त्वविज्ञानं सांख्यमित्यभिधीयते।'

But while explaining the same term in his Gītā-bhāṣya on BG. XIII. 12 he appears to have the *Sāṁkhyakārikā*, especially, 62 and 64 before him. He observes :

'सांख्यं नाम इमे सत्त्वरजस्तमांसि गुणाः मम दृश्याः, अहं तेभ्योऽन्यः, तद्व्यापारसाक्षिभूतः नित्यः गुणविलक्षणः आत्मा इति चिंतनम्।'

From all these explanations ultimately the word Sāṁkhya appears to convey a systematic, precise, exhaustive metaphysical inquiry into the nature of the Spirit and Universe. This meaning raises certain expectations that are amply fulfilled by the system,

(3) The Sāṁkhya Literature :

Works dealing with the Sāṁkhya are really not many and most of the texts before us are either summaries, or commentaries. The Sāṁkhya system is that way unfortunate in not having a Sūtrakāra and a Bhāṣyakāra just as practically all the other systems have. Kapila does take his place as the founder of the system in the company of the other founders like Jaimini, Bādarāyaṇa, Gotama, Kaṇāda, and Patañjali, but no work of his, has come down to us as works of all the others have. Though the *Tattva-samāsa* and the *Sāṁkhya pravacana* have been attributed to Kapila, it is difficult to accept that these are Kapila's works, as their late nature is too obvious. The *Ṣaṣṭitantra*, therefore, appears to be the only known work that goes to the pre-*Kārikā* period, for Īśvarakṛṣṇa himself suggests that his Kārikās are based on the *Ṣaṣṭitantra*.

I. *The Ṣaṣṭitantra* :

This work is known to us through references and quotations in *Jayamaṅgalā*.

HIRIYANNA has critically studied the references to the *Ṣaṣṭitantra* in the *Jayamaṅgalā* in his article '*Ṣaṣṭitantra* and *Vārṣagaṇya*' (J. O. R. April–June, 1929, pp. 107–112) and has come to some interesting conclusions about this most important work of the Sāṁkhya. These references are as :

(1) तेषु च षष्टितन्त्रादिख्यातेष्विति । विस्तरत्वात् षष्टितन्त्रस्य संक्षिप्तरुचिसत्त्वानुग्रहार्थं सप्ततिकारम्भः । (p. 1.)

(2) त्रिविधमनुमानमाख्यातम् इति षष्टितन्त्रे व्याख्यातम् । पूर्ववत्, शेषवत्, सामान्यतोदृष्टमिति । (p. 7.)

(3) एते षष्टिः पदार्थाः । तदर्थं शास्त्रं षष्टितन्त्रमुच्यते । (p. 56)

(4) तेन इति । पञ्चशिखेन मुनिना बहुधा कृतं तन्त्रम् । षष्टितन्त्राख्यं षष्टिखण्डं कृतमिति । तत्रैव हि षष्टिरर्था व्याख्याताः । (p. 68)

(5) ननु च षष्टितन्त्रमेवास्तु किं सप्तत्येति । (p. 69)

(6) अत्र षष्टितन्त्रे बहवोऽर्थाः तेऽत्र नोक्ता इत्याह । (p. 89)

These clearly indicate that Pañcaśikha, the sage, was the author of the *Ṣaṣṭitantra*, secondly, the work had sixty parts and thirdly, it dealt with sixty topics. It was perhaps for the fact that it had sixty parts and it dealt with sixty topics, it was called *Ṣaṣṭitantra*. The *Ṣaṣṭitantra* is also referred to in the *Vyāsa-bhāṣya* on *Yoga Sūtra* IV. 13. Īśvarakṛṣṇa also in his 70th *Kārikā* tells us that Pañcaśikha did elaborate the doctrine. It is rather difficult to understand the precise significance of the words 'tena ca bahudhā kṛtam tantram', and therefore, the precise nature of the activity of Pañcaśikha in the matter of the elaboration of the Sāṁkhya doctrine. It is true that the *Ahirbudhnya Saṁhitā* mentions sixty topics in chapter 12 but it is extremely doubtful whether these are the sixty topics dealt with either by the *Ṣaṣṭitantra* or Pañcaśikha. Some of the important topics from the list of the *Ahirbudhnya Saṁhitā*, like Brahman, Kāla, Niyati etc. are not to be found in the *Sāṁkhyakārikā* which must be taken to closely follow the entire *Ṣaṣṭitantra* in the matter of the topics; the tales and refutations being the only matter left out. (Kārikā 72)

If the subject matter of the *Ṣaṣṭitantra* is a matter of discussion so is its authorship. There is a view according to which Vārṣagaṇya is the author of the *Ṣaṣṭitantra*, for an author of the reputation of Vācaspati quotes the verse from *Ṣāṣṭitantra* and gives its author as Vāṣagaṇya. Vācaspati with his scholarship may be relied upon not to commit a mistake. In his *Tattva-vaiśāradī on Yoga-bhāṣya* Vācaspati suggests the verse.

गुणानां परमं रूपं न दृष्टिपथमृच्छति । यत्तु दृष्टिपथं यातं तन्मायेव सुतुच्छकम् ॥

as coming from the *Ṣaṣṭitantra* while in his *Bhāmatī* on BS. II. 1. 3. he observes that Vārṣagaṇya is the author of the verse.

अत एव योगशास्त्रं व्युत्पादयिताह स्म भगवान् वार्षगण्यः—गुणानां परमं रूपं......सुतुच्छकम् ।

From this it can be concluded that Vācaspati thought Vārṣagaṇya to be the author of the *Ṣaṣṭitantra*.

To make the matters more confounding Bhāskara on BS. II. 1. 1. observes that the *Ṣaṣṭitantra* was the work of the

sage Kapila. It has been suggested that Kapila's work was named as *Ṣaṣṭitantra* and that the *Ṣaṣṭitantra* of Pañcaśikha was but an amplification of the original shorter treatise of the Master. Saṁkara's comments on BS. II. 1. 1. suggest that Kapila's work, a Smṛti, was named as Tantra. (स्मृतिश्च तन्त्राख्या परमर्षिप्रणीता... ।).

II. *The Sāṁkhya-Kārikā* :

Tradition is fairly unanimous and authoritative regarding the text of this manual of the Sāṁkhya, a work of seventy verses as its other title *Suvarṇa-saptati* would imply. The work itself mentions Īśvarakṛṣṇa as its author. This work is the earliest available and the most popular text of the Sāṁkhya, and one that gives a fairly systematic treatment of the doctrine. TAKAKUSU mentions the Chinese tradition that ascribes the authorship of the *Kārikā* to Vindhyvāsa and finally comes out with the suggestion regarding the identification of Vindhyavāsa with Īśvarakṛṣṇa. Tradition asserts that Vasubandhu composed his *Paramārtha-saptati* in an attempt to reply to and refute the *Sāṁkhyakārikā* or the *Suvarṇasaptati*. The popularity of this manual can be seen from the number of commentaries and sub-commentaries written upon it. Commentaries upon this work are the following :—

1 *The Suvarṇa-saptati* :

This is a commentary on the Sāṁkhya-kārikā and has been restored from its Chinese translation into Sanskrit by Professor N. Aiyaswami Sastri. This commentary does not admit the Kārikā 63, 'rūpaiḥ saptabhireva tu' etc. in the text and also regards the Kārikā 72, 'saptatyām kila ye arthāḥ' etc. as by some intelligent man, since it is prefaced as 'iha medhāvi kaścidāha'. The commentary appears to think that the name of work composed by Īśvarakṛṣṇa was *Suvarṇasaptati*. The Anuyoga-dvāra-sūtra (41) mentions a work 'Kanaga-sattarī', which is Kanaka-saptati i e. Suvarṇasaptati and which therefore is in all probability the *Sāṁkhyakārikās*.

2. *The Sāṁkhya-kārikā-bhāṣya* :

This is written by Gauḍapāda, supposed to be the teacher of Govinda Yati, of whom the great Saṁkara was a disciple.

It is open to doubt whether this Gauḍapāda is indeed the preceptor of Govinda Yati and also whether he is identical with Gauḍapāda who wrote the Māṇḍūkya-kārikās. On a comparison of this work with that of Māṭhara, it is seen that there is so much common that this bhāṣya appears to be a reproduction of Māṭhara.

3. *The Māṭharabhāṣya* :

This is a commentary on the Sāṁkhyakārikās and has been taken to be a very early work. It has its points of familiarity with the bhāṣya of Gauḍapāda, with the Yuktidīpikā and so on. The work is better known as the Māṭharavṛtti.

4. *The Yukti-dīpikā* :

According to Dr. Pandeya the Yukti-dīpikā was composed before Jayanta and Vācaspati whose date is 841 A. D. This old commentary shows points of contact with the commentary of Māṭhara whose work in all probability preceded it. The value of this commentary is immense since it gives us the Sāṁkhya arguments in support of their own positions as well as those used by them for refuting the views of others. It refers to many Sāṁkhya thinkers and to their views and in doing so throws a good deal of light on the development of the Sāṁkhya thought.

5. *The Jayamaṅgalā* :

This also is a commentary on the Kārikās written by Saṁkara certainly not to be confused with the great Advaitin. This work shows familiarity with the work of Māṭhara and the Yukti-dīpikā.

6. The *Sāṁkhya-tattva-kaumudī*, or *Sāṁkhya-kaumudī*, by Vācaspati Miśra pupil of Mārtaṇḍatilaka Swāmin. This commentary itself has the following commentaries on it :
   - (a) The *Tattva-kaumudī-vyākhyā*, by Bhāratī Yati, pupil of Bhodhāraṇya Yati.
   - (b) The *Tattvārṇava*, or *Tattvāmṛta-prakāśinī*, by Rāghavānanda Saraswatī, disciple of Advayānanda, disciple of Viśvara.

(c) The *Tattva-candra*, by Nārāyaṇa Tīrtha, who studied under Vāsudeva Tīrtha and Rāmagovinda Tīrtha.

(d) The *Kaumudī-prabhā* by Svapneśvara, son of Vāhinīśa.

(e) The *Sāṁkhya-tattva-vılāsa, Sāṁkhya-vṛtti-prakāśa,* or *Sāṁkhyārtha-saṁkhyāyikā,* by Raghunātha Tarkavāgīśa Bhaṭṭācārya, son of Sivarāma Cakravartin, son of Candravandya, son of Kāśinātha, son of Balabhadra, son of Sarvānanda Miśra. This work is little more than an epitome of the *Sāṁkhya-kaumudī.*

(f) The *Sāṁkhya-tattva-vibhākara.* WEBER thinks that the name of the author of the work may be Vaṁśīdhara.

7. *The Rājavārtika :*

Vācaspati in his *Tattva-kaumudī* towards the end of his text quotes three verses from a Rājavārtika. These verses are to be found in the Yuktidīpikā but it may be that both Vācaspati and Yuktidīpikā are quoting from a common source. Jayanta Bhaṭṭa in his Nyāya-mañjarī (p. 109, Banares edn.) quotes from an author Rājā whom he regards as a commentator on the Sāṁkhya-kārikā. The Kapila-sūtra-vivaraṇa regards this work as by Bhoja since it mentions it as the Bhoja-rāja-vārtika. KEITH and HALL appear to accept this suggestion in regarding Bhojarāja (1018-1060 A. D.) of Dhārā as the author of this Rājavārtika. Dr. Pandeya regards the Yukti-dīpikā itself as the Rājavārtika being a work by Rājā.

8. *A Bhāṣya on the Kārikās :*

The Yuktidīpikā observes while commenting on the non-mention of the ten avayavas of Inference by Īśvarakṛṣṇa in the Kārikās thus : ' yadyapi sūtrakāreṇa avayavopadeśo na kṛtaḥ tathāpi bhāṣyakārāḥ kecideṣām saṅgraham cakruḥ, te ca naḥ pramāṇam. ' The YD regards Īśvarakṛṣṇa as a Sūtrakāra and hence it is clear that it is pointing out to the existence of some Bhāṣyas on this work. In the present state of our knowledge it would be risky to identify the Bhaṣya and the Bhāṣyakāras.

9. The *Sāṁkhya-candrikā*, by Nārāyaṇa Tīrtha.

10. The *Sāṁkhy-kaumudī*, by Rāmakṛṣṇa Bhaṭṭācārya. LASSEN thinks that the other name of this work may be *Sāṁkhyasāra.*

III. *The Tattva-samāsa :*

This is a work containing a brief statement of the Sāṁkhya system and probably belongs to the fourteenth century. It is often ascribed to Kapila but this cannot be too seriously taken. Vijñānabhikṣu ascribes the *Sāṁkhya Sūtra* and the *Tattvasamāsa* to one and the same author. The different order of categories and the numerous names not elsewhere used led MAX MULLER to think that the work was primitive and original, in fact the first real text of the Sāṁkhya. MAX MULLER further points out that the work belongs to a period anterior to the *Sāṁkhyakārikā*, for wherever these two works agree, the *Tattvasamāsa* appears to be the older. To KEITH the name *Tattvasamāsa* itself would indicate its lateness, suggesting its character as a compendium and though in reality of much inferior value than the *Kārikā*, may be regarded as interesting as giving us one of the several forms different from the one of the *Ṣaṣṭitantra*, of arranging the Sāṁkhya principles. But the fact that Śaṁkara has the *Kārikā* before him and not the *Tattvasamāsa* would strongly indicate its late character. It is again, the *Kārikā* that is quoted or referred to in earlier works and not the *Tattvasamāsa.* Mādhava in his *Sarvadarśanasaṁgraha* written in 1380 A. D. does not cite the *Tattvasamāsa* but uses the *Kārikā* for his account of the Sāṁkhya. The work, therefore, may be presumed to belong to the period after Mādhava, fourteenth century. Its expositions are the following :

1. The *Sarvopakārim*, by a nameless writer.

2. The *Sāṁkhya-Sūtra-vıvarana*, also by an ananymous author.

3. The *Sāṁkhya-krama-dipikā*, *Sāṁkhyālaṁkāra* or *Sāṁkhya-sūtra-prakṣepikā*, also by an anonymous writer.

4. The *Tattva-yāthārthya-dīpana* by Bhavanāgeśa Dīkṣita, son of Bhavaviśvanātha Dīkṣita, and pupil of Vijñānabhikṣu.

5. A volume of annotations without a title, by Kṣemendra Dīkṣita, son of Raghunandana Dīkṣita.

IV. *The Sāṁkhya Sūtras* :

This work appears to have been written by some unknown author after the ninth century. Tradition ascribes it to Kapila which indeed, need not be taken seriously. Svapneśvara in his *Kaumudīprabhā* appears to consider Pañcaśikha as the author of the *Sūtras*. The work has six chapters, of which the first three give an exposition of the Sāṁkhya principles, the fourth some illustrative tales, the fifth, refutation of rival views and the sixth a recapitulation. Some assign the work to the fourteenth century A. D. since Guṇaratna of the fourteenth century A. D., does not refer to it; no bhāṣya appears on it till as late as the sixteenth century A. D. Further, the work does reveal a knowlege of practically all the other systems and with this fact is to be considered the fact that Vācaspati does not show any acquaintance with this work and Alberuni of the eleventh century uses the *Kārikā* and the *Gauḍapāda-bhāṣya* on it but not the *Sūtra*. A comparison of the *Kārikā* and the *Sūtrā* also is very instructive and points to a late age for the *Sūtra*. The *Kārikā* develops a dualism while the *Sūtra* adopts a conciliatory attitude towards a theistic monism. The *Sūtra* freely uses the *Kārikā* and borrows phrases from Saṁkara. Many of the doctrines especially those of intellect, individuation, process of creation and destruction, space and time, appear in the *Sūtra* in a developed form. The *Sūtra* enables us to supply the omissions of the *Kārikā*, as for instance the critiques; and also includes points like the relation of works and knowledge, importance of a teacher etc: points which the *Kārikā* leaves out as unessential. In the face of these facts it is difficult to accept an early age for the work and the authorship of Kapila as well. UDAYAVIRA SASTRI'S attempt, therefore, to prove the antiquity of the *Sūtras* as being the work of Kapila in his article 'Antiquity of the *Sāṁkhya Sūtras*' (P. C. C. Lahore, II, pp. 855-882) does not carry conviction.

The *Sāṁkhya Sūtras* have the following commentaries :

1. The *Aniruddha-vṛtti*, by Aniruddha.

2. The *Sāṁkhya vṛtti-sāra*, by Mahādeva Saraswatī, known as Vedānti Mahādeva, disciple of Svayaṁprakāśa Tīrthas. This work, though an abridgement of Aniruddha's work, has also original remarks.

3. The *Sāṁkhya-pravacana-bhāṣya* or *Sāṁkhya-bhāṣya* by Vijñānabhikṣu.

4. The *Laghu-sāṁkhya - sūtra-vṛtti*, or *Laghu-sāṁkhyā - vṛtti* by Nāgoji Bhaṭṭa, or Nāgeśa Bhaṭṭa Upādhyāya. This is an abstract of Vijñānabhikṣu's work.

5. The *Sāṁkhya-taraṅga*, by Viśveśvaradatta Miśra, or Deva Tīrtha Swāmi. The popular name of this author appears to have been Kāṣṭhajihva.

V. *The Rāja-vārttika* :

DASAGUPTA appears to think that Rājā wrote a commentary on the *Sāṁkhyakārikā* and this was the same as *Rājavārttika* which is quoted by Vācaspati. Jayanta in his *Nyāyamañjarī* (p. 1 9) refers to the commentary by Rāja on the *Kārikā*. GARBE ascribes the authorship to Bhoja. The verses quoted in the *Tattvakaumudī* as hailing from the *Rājavārttika* describe the sixty topics much in the same manner as does the *Ahirbudhnya Saṁhitā*. This book is now not available.

VI. *The Sāṁkhya-sāra* :

This is a work of Vijñānabhikṣu who wrote in the sixteenth century A. D. Vijñānabhikṣu reflects the theistic spirit of his age and further symbolises the compromise between the Sāṁkhya and the Vedānta. It is again this text that contains very clear exposition of some of the Sāṁkhya concepts, as for instance, of the Guṇas, as well as some original views on problems that have been left vague by the earlier thinkers, as for instance, the problem of the contact of intellect with Spirit, the perception by the senses and evolution of Ahaṁkāra and Tanmātras. Vijñānabhikṣu can be said to have attempted to bring the Sāṁkhya thought into the main current of Indian thought and to relieve from the disadvantages of atheism.

VII. The *Sāṁkhya-tattva-pradīpa*, by Kavirāja Yati, disciple of Vaikuṇṭha. This work is similar in nature to that of Vijñānabhikṣu but of a much inferior value.

VIII. The *Sāṁkhyārth-tattva-pradīpakā*, by Bhaṭṭa Keśava, son of Sadānanda, son of Bhaṭṭa Keśava. This work also resembles the *Sāṁkhya-tattva-pradīpikā*.

The *Māṭharabhāṣya* and the *Ātreyatantra* are two other Sāṁkhya works to which Guṇaratna refers. The *Ātreyatantra* might be the *Carakasaṁhitā*, also known as the *Ātreyasaṁhitā* or the *Ātreyatantra*, since the sage Atri is the speaker. It is doubtful whether the *Māṭharavṛti* is identical with the *Māṭharabhāṣya*. The *Māṭharavṛtti* which has become available has been studied by BELVALKAR, N. AIYASWAMI SASTRI, TILAK and others. BELVALKAR is of the view that the *Māṭharavṛtti* is the original of the Chinese commentary of Paramārth. TILAK does not regard them as identical, a view shared by KEITH and S. SURYANARAYAN SASTRI. UMESHA MISRA after a study of the *Gauḍapādabhāṣya* and the *Māṭharavṛtti*, assigns the *Māṭharavṛtti* to 1000 A. D. AIYASWAMI SASTRI after a study of the Chinese commentary and the *Māṭharavṛtti* comes to the conclusion that the Chinese commentary belongs to 546 A. D. the data of Paramārtha and the *Māṭharavṛtti*, having affinities as well as differences with it, is the borrower and belongs to 1000 A. D. It is later than Śaṁkara for it quotes from his *Hastāmalakastotra* and further the *Vṛtti* quotes from the *Bhāgavatapurāṇa* too. Again, the influence of the Vedānta is obvious, a trait to be discovered in the Sāṁkhya writers of a later age. Another pointer to its late age is the fact that it comments on the last three verses of the *Kārikā*. It is also held that the *Gauḍpādabhāṣya* is an abridgement of the *Māṭharavṛtti*, but this does not appear to be the case in view of the fact that generally Vṛttis follow Bhāṣyas and secondly in view of the late age of the *Māṭharavṛtti*. KEITH suggests that *Māṭharabhāṣya* is a bhāṣya on the *Ṣaṣṭitantra* and not on the Kārikā, since it has been described as Ṣaṣṭitantroddhārarūpam *Māṭharabhāṣyam*. AIYASWAMI SASTRI pointing out the reliability of the reference to the *Māṭharabhāṣya* in the Jaina work *Anuyogadvārasūtra* of the 450 A. D. holds the view that the *Māṭharabhāṣya* and the

Maṭharavṛtti are not to be confounded and that the *Māṭharabhāṣya* mentioned by the Jain work may have been the original of the commentary of Paramārtha. After studying all these different views one is likely to feel the solution to be beyond our reach at least in the present state of our knowledge.

(4) The Sāṁkhya Teachers :

The *Smṛtis*, the *Mahābhārata*, the *Sāṁkhyakārikā* and the commentary literature refer now and then to many Sāṁkhya thinkers and the list of such thinkers is quite impressive : Kapila, Āsuri, Pañcaśikha, Vindhyavāsa, Vārṣagaṇya, Jaigīṣavya, Voḍhu, Asita Devala, Sanaka, Sanandana, Sanātana, Sanatkumāra, Bhṛgu, Śukra, Kāśyapa, Parāśara, Garga, Gautama, Nārada, Ārṣṭiṣeṇa, Agastya, Pulastya, Hārīta, Ulūka, Vālmiki, Śuka and others. It is obvious that this list has a limited historical value, for many of the personalities mentioned here appear to be mythical names and nothing more. Compared with this list, another list, if prepared of names Īśvarakṛṣṇa, Gauḍapāda, Māṭhara, Paramārtha, Vācaspati, Svapneśvara, Vijñānabhikṣu would be far more interesting and would enable the student to trace through them the historical development of the doctrine. Some of the names are referred to as holding this or that view on a particular point and thus these though valuable as throwing light on a particular problem, in actuality do not achieve anything more than arousing our curiosity about them. The Sāṁkhya doctrine has a very complicated history and account of the same, if prepared with the Brahmanical and non-Brahmanical sources, would be highly instructive. Tradition, further is not unanimous regarding the authorship of works ascribed to many in this list, as for instance, Kapila, Pañcaśikha and others. To make matters worse, some of these have been held identical as for instance, Vindhyavāsa and Īśvarakṛṣṇa. Much uncertainty prevails about the very important names connected with the system, as for instance, about Kapila, Pañcaśikha, Īśvarakṛṣṇa. It may be said that no reliable information can be had about any of these and what can be done by way of collecting information about them is to put the various references to them in literature together.

Kapila :

Tradition is both unanimous and of antiquity in ascribing the foundership of the system to Kapila, but it is open to doubt whether Kapila was a historical philosopher. If he were a real sage, at a very early date he had become mythical, tradition producing the necessary mist about him; for he is regarded as the son of Brahmā, an avatāra of Viṣṇu, an incarnation of Agni. The Sāṁkhya being the oldest of the existing systems, the founder would belong to considerable antiquity and Radhakrishnan would place him in the century preceding Buddha. MAX MULLER, COLEBROOKE, KEITH and JACOBI all have doubts about his historicity and it is perhaps GARBE alone who thinks him to have been a real person. The Śvetāśvatara verse 'ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत्'। V. 2 which is the first mention of Kapila is by no means unambiguous and can well have referred to the Hiraṇyagarbha. Śaṁkara appears to have very ably presented the case against the Sāṁkhyas in his comments on the BS. II. I. 1. It is in the first place clear that the Kapila referred to is the Hiraṇyagarbha and secondly there are known so many Kapilas that it would be difficult to say as to who is actually intended here. The *Bhagavadgītā* knows a sage Kapila as can be seen from its 'siddhānām kapilo muniḥ' and also the Sāṁkhya mode of thought, but does not try to reveal any connection between the two. Besides this siddha Kapila, we have on the authority of Baudhāyana 2, 6, 20, an asura Kapila who instituted the four āśramas, another Kapila as the author of the Kapila-smṛti that deals with, śrāddha, vivāha etc. and the Padma-purāṇa. Kapila Vāsudeva who taught the Sāṁkhya doctrines to Brahman, Bhṛgu and others. The *Bhāgavatapurāṇa* 3·25·1, makes Kapila, son of Devahūti, and an incarnation of Vāsudeva. When all this is considered, Svapneśvara's suggestion that the Sāṁkhya of Pañcaśikha has been attributed to Kapila with a view to winning authority for the doctrine has a shade a plausibility in it. KEITH also makes a similar suggestion when it is suggested that here we have an artificial connection between a divinity and the doctrine.

Āsuri :

If this Sāṁkhya Āsuri be the same as the Āsuri of the Śatapatha Brāhmaṇa, then in all probability he lived before 600 B. C. Everywhere consistently Āsuri is mentioned as the successor of Kapila. KEITH observes that Āsuri is a mere name and cannot be accepted as a historical philosopher without more proof, than the unconvincing references both in the *Mbh.* and the *Kārikā* itself. GARBE is not inclined to accept Āsuri as a historical personality and holds him to be different from the Āsuri of the Śatapatha Brāhmaṇa. Kavirāja Gopīnātha, however, regards Āsuri to have been a real Sāṁkhya teacher. The *Mbh.* makes Pañcaśikha a student of Āsuri. Haribhadra in his commentary on the Ṣaḍdarśana-samuccaya quotes a verse ascribed to Āsuri :

विविक्ते दृक्परिणतौ बुद्धौ भोगोऽस्य कथ्यते ।
प्रतिबिम्बोदयः स्वच्छो यथा चन्द्रमसोऽम्भसि ॥

Both the *Jayamaṅgalā* and the *Māṭharavṛtti* attempt to give a historical reality to the Kapila-Āsuri tradition by supplying interesting accounts as to how the master imparted the instruction to his disciple.

Pañcaśikha :

When dealing with Pañcaśikha we are dealing with a historical personality. But that does not mean that we have any reliable account of him or about his exact contribution to the Sāṁkhya doctrine. Generally in the Sāṁkhya lists Pañcaśikha is mentioned after Āsuri, whose student he is believed to be. The *Mbh.* Śānti. 320, 23, speaks of a Pañcaśikha belonging to the family of Parāśara and we have a Gandhabba Pañcaśikha moving about the Buddha, in the Buddhist tradition. It is extremely doubtful whether all these Pañcaśikhas are identical. In literature quotations from Pañcaśikha's work are found and these are in prose as well as in verse. Vyāsa appears to quote from him but without giving his name, apparently because Pañcaśikha's work was very popular and widely known in his times, but Vācaspati gives the name of the author as Pañcaśikha for these very citations. It is again uncertain whether Pañcaśikha wrote a

commentary on the *Samāsa-sūtras* as Vijñānabhikṣu and Bhāvāgaṇeśa appear to suggest. Or was he responsible for the *Ṣaṣṭitantra* as Īśvarakṛṣṇa and the Chinese tradition seem to suggest? The date of Pañcaśikha is a matter of discussion, GARBE however, assigns him to the first century A. D. We know the views of Pañcaśikha from the few fragments before us and it appears that he held the theory of the three Guṇas, regarded the Puruṣas as atomic in size and held that it was the want of discrimination and not works, that was responsible for the connection between the Puruṣa and the Prakṛti. Svapneśvara would regard Pañcaśikha as the real founder of the Sāṁkhya, Kapila's name being brought into relation with the system for the sake of prestige, just as Manu's name has been brought into relation with the *Bhṛgusaṁhitā*.

KEITH would not admit the possibility of the *Ṣaṣṭitantra* a work of 60,000 Ślokas according to the Chinese tradition being a work of Pañcaśikha in view of the evidence to the contrary, from Vācaspati and others.

The quotations from Pañcaśikha to be met with, in different writings, are the following :

1. In the *Vyāsabhāṣya* the following are met with, but without the name of Pañcaśikha. Vācaspati however identifies the author as Pañcaśikha.

(१) "एकमेव दर्शनं ख्यातिरेव दर्शनम्"। (१·४)

(२) "आदिविद्वान् निर्माणचित्तमधिष्ठाय कारुण्याद्भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाच"। (१·२५)

(३) "तमणुमात्रमात्मानमनुविद्याऽस्मीत्येवं तावत्संप्रजानीते"। (१·३६)

(४) "व्यक्तमव्यक्तं वा सत्त्वमात्मत्वेनाभिप्रतीत्य तस्य सम्पदमनुनन्दत्यात्मसम्पदं मन्वानस्तस्य व्यापदमनुशोचत्यात्मव्यापदं मन्वानः स सर्वोऽप्रतिबुद्धः।" (२·५)

(५) "बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्विभक्तमपश्यन् कुर्यात्तत्रात्मबुद्धिं मोहेन"। (२·६)

(६) "स्यात् स्वल्पः सङ्करः सपरिहारः सप्रत्यवमर्षः कुशलस्य नापकर्षायालम् कस्मात्, कुशलं हि मे बह्वन्यदस्ति यत्रायमावापं गतः स्वर्गेऽप्यपकर्षमल्पं करिष्यति"। (२·१३)

(७) "रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते, सामान्यानि त्वतिशयैः सह प्रवर्तन्ते"। (३·१३)

(८) "तुल्यदेशश्रवणानामेकदेशश्रुतित्वं भवति। (३·४१)

In the *Sāṁkhya Sūtra* we have

(९) "आधेयशक्तियोगः पञ्चशिखः" (५·३२)

(१०) "अविवेकनिमित्तो वा पञ्चशिखः" (६·६८)

In the *Sāṁkhya Sūtrabhāṣya* we have

(११) "सत्त्वं नाम प्रसादलाघवाभिष्वङ्गप्रीतितितिक्षासन्तोषादिरूपानन्तभेदं समासतः सुखात्मकम्, एवं रजोऽपि शोकादिनानाभेदं समासतो दुःखात्मकम्, एवं तमोऽपि निद्रादिनानाभेदं समासतो मोहात्मकम्"। (१·१२७)

In the *Bhāmatī* we have

(१२) "तत्संयोगहेतुविवर्जनात्स्यादयमात्यन्तिको दुःखप्रतीकारः।"
(on BS 2.2.10)

In *Gauḍapādabhāṣya* (on SK. 1) and in *Māṭharavṛtti* (on SK. 22) we have

(१३) "पञ्चविंशतितत्त्वज्ञो यत्र कुत्राश्रमे रतः।
जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः॥"

Bhāvāgaṇeśa and Haribhadrasūri in their *Tattvayāthārthya-dīpana* and *Śāstravārtāsamuccaya* ascribe the verse to पञ्चशिख.

Vindhyavāsa :

KEITH is of the view that there might have been many Vindhyavāsas. Tradition has practically made a mess of accounts about him. Vindhyavāsa is mostly known through the quotations in literature, thus :

1. The *Rājamārtaṇḍa* of Bhoja quotes (on *Yogasūtra*, IV. 23)

"सत्त्वतप्यत्वमेवं पुरुषतप्यत्वम्"।

2. Medhātithi, commentator of the *Manusmṛti* quotes on I. 55, the view of Vindhyavāsa

"सांख्याहि केचिन्नान्तराभवमिच्छन्ति विन्ध्यवासप्रभृतयः"।

a statement that appears to have been based on the *Ślokavārtika*

"अन्तराभवदेहस्तु निषिद्धो विन्ध्यवासिना"

3. The *Ṣaḍdarśanasamuccaya* quotes a verse from him :

"पुरुषोऽविकृतात्मैव स्वनिर्भासमचेतनम् ।
मनः करोति सांनिध्यादुपाधेः स्फटिको यथा" ॥

The Chinese tradition appears to regard Vindhyavāsa as the author of the *Sāṁkhyakārikā*, while BELVALKAR regards him to be the commentator of the same. Vindhyavāsa, according to the Chinese account, rewrote a work by Varṣagaṇa, and lived before Vasubandhu. Paramārtha suggests that Vindhyavāsa was so called because he lived in that mountain and further that he studied the Sāṁkhya under Varṣagaṇa and composed the Sāṁkhyaśāstra, had discussion with Buddhamitra, the teacher of Vasubandhu on philosophical matters and was awarded by King Vikramāditya three lakhs of gold coins for his work. Returning to his grotto, Vindhyavāsa died and became a stone. The Sāṁkhyaśāstra mentioned here is the *Suvarṇasaptati* mentioned by Kouei-ki. TAKAKUSU after examining the question establishes the identity between Vindhyavāsa and Īśvarakṛṣṇa, a view which KEITH seems to accept. The work that he abridged was the *Ṣaṣṭitantra* of Pañcaśikha. Because he was a student of Varṣagaṇa, he styled himself as Vārṣagaṇya and thus it would appear that Vindhyavāsa, Vārṣagaṇya, and Īśvarakṛṣṇa of the Kauśika gotra are one and the same. Svapneśvara informs us that the *Kārikā* was the work of Īśvarakṛṣṇa Kālidāsa. Ghanaśyāma, a commentator of Bhavabhūti's *Uttararāmacarita* suggests that the name of the celebrated poet Kālidāsa was Īśvarakṛṣṇa. According to KEITH the period into which Īśvarakṛṣṇa wrote is the period to which the poet Kālidāsa belonged. A difficulty would appear to present itself in this identification of Vindhyavāsa, Īśvarakṛṣṇa and Kālidāsa for their views appear to differ, but if a growth in views is accepted as likely, then it can be got over. It appears from the account given by Ballālasena, king of Bengal of 12th century A. D. that he had available and had consulted the work of Vindhyavāsa while writing his *Adbhutasāgara*. Tanusukharāma in his introduction

to the *Māṭharavṛtti* accepts the identity between Vindhyavāsa and Vyāḍi on the strength of the evidence supplied by the *Trikāṇḍaśeṣa, the Haimakośa* and the *Samyaminamamālā* and assigns him to the 4th century B. C.

Vārṣagaṇya :

Considerable confusion exists about this great celebrity whom Vācaspati quotes with veneration as 'Bhagavān Vārṣagaṇya'. It is somewhat beyond doubt that he was a teacher of the Sāṁkhya and the Yoga. The following are the quotations as coming from him :

The *Vyāsabhāṣya* quotes

(१) "मूर्तिव्यवधिजातिभेदाभावान्नास्ति मूलपृथक्त्वं इति वार्षगण्यः" । III. 53

and (२) गुणानां परमं रूपं न दृष्टिपथमृच्छति ।
यत्तु दृष्टिपथं प्राप्तं तन्मायेव सुतुच्छकम्" ॥ IV. 1.

also quoted by Vācaspati as coming from Vārṣagaṇya

The *Tattvakaumudī* on Kārikā 47 quotes from Vārṣagaṇya

(३) 'पञ्चपर्वा अविद्या' इत्याह स्म भगवान् वार्षगण्यः ।

KEITH suggests the possibility of the 'पुरुषाधिष्ठितं प्रधानं प्रवर्तते' to be found in both Gauḍapāda and Māṭhara as coming from Vārṣagaṇya. Commentator Balarāma expressly states Vārṣagaṇya to be the author of the *Ṣaṣṭitantra*. HIRIYANNA discusses this question in his '*Ṣaṣṭitantra and Vārṣagaṇya*' (JOR. Madras. April-June 1929, pp. 107-112). AIYASWAMI SASTRI gives interesting Chinese accounts in his Introduction (pp. xxxiv-xxxvi.) TAKAKUSU identifies Īśvarakṛṣṇa with Vindhyavāsa and Vārṣagaṇya and makes him the author of the *Kārikā* and the commentary thereon. It may be that Vārṣagaṇya or Varṣagaṇa lived by a lake in the vicinity of the Vindhyas where he had his student Īśvarakṛṣṇa Vindhyavāsa and this latter styled himself as Vārṣagaṇya to declare his discipleship of the master.

Jaigīṣavya :

The *Kūrmapurāṇa* suggests that Jaigīṣavya and Pañcaśikha studied together, perhaps under the same master. *Yogasūtra*

II. 54 shows him as a teacher of the Yoga doctrine. Vācaspati on *Nyāyasūtra* III. 2.43 refers to him as an author of Dhāraṇā-śāstra. Aśvaghoṣa's *Buddhacarita* 12.67 makes Aradakalama say that Jaigīṣavya won liberation through Sāṁkhya and mentions in this very context Janaka and Parāśara as well. Beyond this no information is available about Jaigīṣavya.

Voḍhu :

Nothing is known about Voḍhu. He is mentioned in the epic as a teacher of Sāṁkhya along with Sana, Sanaka, Sanātana, Sanatkumāra and Sanatsujāta. WEBER reads Voḍhu as a degraded form of Buddha, but without any justification whatsoever. The name of Voḍhu appears in the list of the Sāṁkhya teachers to whom oblation of water is daily offered after Kapila and Āsuri but before Pañcaśikha while he is placed even before Āsuri in an Atharva Pariśiṣṭa. KEITH mentions the Chinese tradition as preserved in the translation of the commentary on the *Kārikās*, according to which Garga, Ulūka or perhaps Voḍhu are placed after Pañcaśikha but before Varṣa and Iśvarakṛṣṇa.

Devala :

The *Mahābhārata* Sāntiparvan Ch. 274 contains a dialogue between Asitadevala and Nārada discussing Sāṁkhyajñāna which is described as holy and securing salvation through the destruction of merit and demerit. Here the five elements, earth, air, water, wind and fire are regarded as the creations of the eight bhūtas, bhāva, abhāva, kāla, pṛthvī, āpas, vāyu, ākāśa and tejas, and kāla impelled by bhāva. It is held that the senses produce knowledge for the self and are not themselves the knowers. Following perhaps the Upaniṣadic line of thinking, the order suggested is, that higher and beyond the senses is citta, beyond it the manas, beyond it buddhi and the highest of all is the Puruṣa. The eight instruments of knowledge are given as the five jñānendriyas and citta, manas and the buddhi. The *Aparārka*, a commentary on the *Yājñavalkyasmṛti* contains quotations from Devala which resemble and agree with the *Tattvasamāsa*. According to KANE, Devala would probably belong to some time between the 4th and the 6th centuries. Since he is regarded as a

contemporary of Bṛhaspati and Kātyāyana. UDAYAVIRA SASTRI would place him much earlier, before 2nd century B. C. arguing that the *Mbh.* frequently mentions Devala and the epic was completed by the 2nd century B. C., a view which appears as hardly convincing. Devala and Iśvarakṛṣṇa appear to have flourished in times quite close to each other's and it would be too much to regard as many centuries having elapsed between the two, on the strength of the remark from Māṭhara.

" कपिलादासुरिणा प्राप्तमिदं ज्ञानं ततः पञ्चशिखेन तस्माद् भार्गव –उलूक–वाल्मीकि-हारीत–देवलप्रभृतीनागतम् । " p. 84

Not only the list as seen in the *Māṭharavṛtti* is rather curious, but the word ' prabhṛti ' even when taken with the absence of Iśvarakṛṣṇa indeed cannot suggest any wide chronological gap.

The Rest :

As has been observed earlier, many of the names mentioned in the list of the Sāṁkhya teachers are purely mythical and legitimate doubts can be entertained about their historicity. Thus the verse and a part, quoted by Gauḍapāda contains the names of the eight sons of Brahman : Sanaka, Sanandana, Sanātana, Āsuri, Kapila, Voḍhu and Pañcaśikha. The *Mbh.* (in the Śāntiparva. 340.67–79) gives a similar list, but with different names : Sana, Sanatsujāta, Sanaka, Sanandana, Sanatkumāra, Kapila and Sanātana. There is no information available about any of these except the one reference in the *Sāṁkhya Sūtra* to Sanandana. The others, Sanatkumāra, Bhṛgu, Śukra, Kaśyapa, Parāśara, Garga, Gautama, Nārada, Arṣṭiṣeṇa, Agastya, Paulastya, Hārīta appear as writers of Smṛti works but their actual contribution to the Sāṁkhya doctrine or the part they played in the elaboration or propagation of the doctrine is only extremely doubtful and is a matter of conjecture only. Thus for instance, there is no reason that can be imagined for the mention of Vālmīki and Śukra as being the teachers of Sāṁkhya; and similarly if Parāśara mentioned here be the same as the Parāśara of the celebrated Parāśaragītā, (*Mbh.* Śānti. 290–299.) the dialogue between Parāśara and Janaka, then the same would apply to his case also, for the said Gītā has nothing to do with the Sāṁkhya. It

is extremely doubtful whether Ulūka being a synonym for Kauśika would refer to Īśvarakṛṣṇa who according to the Chinese tradition as preserved in the translation of the *Kārikā*, belonged to the Kauśika family, gotra.

(5) The Sāṁkhya and the Upaniṣads :

Though the Sāṁkhya is mentioned in a late Upaniṣad like the *Śvetāśvatara* yet the root ideas of the *Sāṁkhya* can be traced in the earlier Upaniṣads. Thus the *Chāndogya* VI. 4.1 and the *Śvetāśva.* IV. 5.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं, यच्छुक्लं तदपां, यत्कृष्णं तदन्नस्य, अपागादग्नेरग्नित्वं, वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणि इत्येव सत्यम् । *Ch.* VI. 4.1.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । *Śve.* IV. 5.

can be regarded as giving the clue for the theory of the three Guṇas. The origin of the idea of the Prakṛti with its three constituents is to be seen here.

Similarly the *Kaṭhopaniṣad* I. 3. 10, 11 and I. 3. 13.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ *Kaṭha.* I·3·10, 11.
यच्छेद्वाङ्मनसि प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ *Kaṭha.*1·3·13.

should be looked upon as giving us the categories Mind, Intellect, the Mahat, the Avyakta, and the Puruṣa, which are very important in the Sāṁkhya philosophy.

Again, the very important Sāṁkhya concept of the Liṅgaśarīra can be traced to the Praśnopaniṣad VI. 2, VI. 4, VI. 5 and VI. 6. where the concept of the Puruṣa with the sixteen parts is developed. One of these passages asserts the existence in the body of a being with sixteen parts, the other goes on to enumerate the different parts themselves, breath, faith, space, air, light, water, earth, the senses, mind, food, power, penance, ritual, karman, the worlds and the name. It is true that these parts are rather mythological and fabulous and are not identical with those as forming the Liṅgaśarīra of the Sāṁkhya, yet it is the idea that is relevant here and not the details. It may be pointed out that the Liṅgaśarīra concept does centre round the elements, the senses and the mind that are enumerated here.

But for the early history of the Sāṁkhya, the *Śvetāśvatara Upaniṣad* is the most important, it being almost the 'locus classicus' of the Sāṁkhya philosophy. This Upaniṣad indeed gives a fuller and detailed account of the Sāṁkhya of its times. GARBE has argued that since the name of Kapila is referred to in V. 2 and of Sāṁkhya in VI. 13 in connection with Yoga the Sāṁkhya-Yoga system was definitely known to the author or the redactor of this Upaniṣad, a view which KEITH finds difficult to accept. It appears that the *Śvetāśva* was written at a time when Sāṁkhya and the Yoga had not separated and Māyā was identified with Prakṛti. This Upaniṣad gives us the concept of a Lord who brings to maturity the Nature, presides over the process of development and utilises the Guṇas. We also get here the concept of the soul bound by the meshes of Prakṛti. Again the Bṛhadāraṇyaka I. 4.6. when it observes that food and the eater make up the entire universe, it is perhaps suggesting the eternal distinction between the subject and the object which the Sāṁkhya accepts as being fundamental. The *Maitrāyaṇi Upaniṣad* is a late one and appears to be familiar with the Sāṁkhya doctrine in a developed form. The other doctrines of the Sāṁkhya, that knowledge secures salvation, the doctrine of transmigration, the initial pessimism, clearly indicate its derivative character and that it is developed out of the Upaniṣads. In a similar manner the view that a man of knowledge has his existence continued even after knowledge like the motion of a potter's wheel is also based on the Upaniṣads which also postpone the release of a wise man till the cessation of the contact of the body and the self. KEITH observes that it is impossible to find in the Upaniṣads any real evidence of the Sāṁkhya system but there are elements here and there which have been developed into ideas in a systematic manner by the Sāṁkhya later on.

It would appear from the BS. I. 4 and Saṁkara's comments thereon that the Sāṁkhyas used to interpret the Upaniṣads as

supporting them and tried to show that 'Mahataḥ param avyaktaḥ param avyaktāt puruṣaḥ paraḥ' *Katha* I. 3.11 actually teaches the existence of the Avyakta Pradhāna. Similarly the celebrated *Śvetāśvatara* IV. 5. Ajām ekām etc. was thought to refer to the Prakṛti with the three Guṇas, Sattva, Rajas and Tamas. Again *Bṛhadāraṇyaka* IV. 4. 7. 'Yasmin pañca pañcajanā ākāśaśca pratiṣṭhitaḥ' etc. refers to the twenty-five principles of the Sāṁkhyas. The later Vedānta and the Sāṁkhyas were both supported by the Upaniṣads in their theory of the Satkāryavāda.

It would therefore be proper to say with KEITH (p. 60) that there is, in detail, in the Sāṁkhya little that cannot be found in the Upaniṣads in some place or other.

The Sāṁkhya - theistic or atheistic :

– The answer to such a question, if posed, is by no means an easy one. In the first place when we speak of the Sāṁkhya school, we have to remember that there are schools within this school and it would therefore not be possible to speak about all the schools at one and the same time. Similarly there is the earlier and the later in the Sāṁkhya school. The Sāṁkhya in its development up to the times of Vijñānabhikṣu has flown in pretty different channels and has been atheistic, has found itself not quite incompatible with theism as well as with absolutism or the theory of Brahman. In the Upaniṣads and in the *Bhagavadgītā* the Sāṁkhya develops under the supporting patronage of idealistic theism and in the *Mahābhārata* the Puruṣa and the Prakṛti are regarded not as self-sufficient realities but are viewed upon as modes of one ultimate Brahman. In its classical form, however, the Sāṁkhya does not support theism. It does not admit any supreme absolute spirit and in its doctrine of Avidyā, Bandha and Mokṣa it is dangerously near Buddhism. To this Sāṁkhya advocating the theory of evolution, activity on the part of non-sentient Prakṛti to satisfy the needs of the sentient Puruṣa by a sort of pre-established harmony and the release as the consequence of the knowledge of the separateness of the Puruṣa, God was not necessary. Īśvarakṛṣṇa appears to think along these lines and there is no suggestion even in the *Kārikā* pointing to a belief in the existence of a supreme absolute spirit. It is later

thinkers like Vācaspati, Vijñānabhikṣu and Nāgeśa who bring in God in an attempt to account for the harmony between the acts of Prakṛti and the needs of the Puruṣa and to provide someone to guide the Prakṛti. Saṁkara appears to point to the existence of the Sāṁkhya of these two types in his comments on the BS. II. 2 for the Racanānupapatti adhikaraṇa is directed against the atheistic Sāṁkhya and the Pati-adhikaraṇa against the Sāṁkhyas who admit Īśvara. It is significant that in the Racanānupapatti adhikaraṇa it is more than certain that both the Sūtrakāra and the Bhāṣyakāra appear to have Īśvarakṛṣṇa's *Kārikā* before them, while the other view the *Bhāmati* ascribes to Hiraṇyagarbha, Patañjali and others.

So far as Īśvarakṛṣṇa is concerned it is clear that though he does not deny God, he does think without Him. It is therefore, that he makes the release the very object of the activity of the Prakṛti, the activity of the evolutes a result of mutual impulsion. Divine intervention is not at all necessary in his scheme. Change and permanence, object and subject, unity and multiplicity are the fundamental concepts with which he starts and arrives at the concepts of the Prakṛti and the Puruṣa.

(6) The Sāṁkhya : a reaction against the Upaniṣads :

GARBE is of the opinion that the Sāṁkhya is a reaction against the idealistic monism of the Upaniṣads. It is true that the Sāṁkhya is dualistic and the main tendency of the Upaniṣads is radically opposed to dualism. As has been already shown, most of the important concepts of the Sāṁkhya, of the three Guṇas, of rebirth, of the unsatisfactory nature of the world, of the knowledge as the sole means to mokṣa, of the ever pure and free nature of the Puruṣa, of Avyakta standing at the head of the evolution—all these are taken from the Upaniṣads. The fact is that the realistic tendencies of the Upaniṣads receive all the emphasis in the Sāṁkhya philosophy and therefore, it starts with two realities, the Spirit and the Matter. It is to be remembered further that in the released state the Matter does not exist for the freed Spirit and thus is perhaps oneness realized. It is as S. SASTRI puts it, 'a earch for the Vedic vision rather than a reaction against it.' The diversified character of the teaching of the Upaniṣads

has been admitted on all hands and so also the roots of the Sāṁkaya have been shown to be existing in the Upaniṣads. In these circumstances, it would be correct to say that the Sāṁkhya is a system based on the Upaniṣads and not a reaction against it.

(7) The Sāṁkhya-materialistic :

JACOBI is inclined to regard the Sāṁkhya as not derived from the speculations of the Upaniṣads. In his view it is a philosophy based on materialism. Materialism has in itself elements of popularity as well as elements that promise to solve the riddle of the universe. In India too there was materialism at a very early stage as can be proved from the evidence available from Buddhist and Jaina texts and the early form of this materialism can be seen in the 6th prapāṭhaka of the *Chāndogya Upaniṣad* where all creation is traced to the three elements, brilliance, water and earth. The *Kaṭha* and the *Svetāśvatara Upaniṣads* also appear to take their ideas from a developed form of this materialism and it is from these materialistic views that the Sāṁkhya has developed. But the Sāṁkhya with its belief in the Spirit cannot be derived from materialism pure and simple and one is inclined to agree with RADHAKRISHNAN when he observes ' By its insistence on the absolute reality and independence of spirit, the Sāṁkhya set itself against all materialist views of mental phenomena. We do not come across any stage of the development of the Sāṁkhya at which it can be identified with materialism '. (p 251 I. P.).

(8) The Sāṁkhya Pessimism :

It is true that the Sāṁkhya declares that misery is of the nature of things, duḥkham svabhāvena, but this need not make one believe that the system is pessimistic. In this respect the Sāṁkhya very much resembles buddhism where also 'pessimism is initial and not final'. All evil is due to ignorance and knowledge is the only means that secures certain and final release from the threefold misery. In the matter of securing this permanent release the Vedic Sacrifices are of no use, the Scriptural remedies being linked with impurity, destruction and surpassability. The Sāṁkhya does not describe the state of release in details but that should not make one regard it as

purely negative. The Sāṁkhya does start with the consideration of and on account of ' misery ' but it is not the final word, for a permanent release from this misery is assured. Howsoever the view that release is the end of the activity of the Prakṛti, may appear as unintelligible or unsatisfactory, the fact remains that the aim is final release and this is sufficient to disprove the charge of pessimism. It is extremely doubtful whether any philosophy or metaphysics can avoid this element of pessimism present in the Sāṁkhya. Pessimism is the starting point of philosophical thought and the possibility of transcending the finite experience is the optimism that a philosophical thought can possess

(9) The Sāṁkhya and Buddhism :

With its initial pessimism and dissatisfaction with the Scriptural religion as a means to salvation the Sāṁkhya has many affinities with Buddhism; just as indifference to theism and the belief in the constant becoming of the world, pariṇāminityatva. This fact has given rise to much speculation about mutual borrowing between the two thoughts. The Sāṁkhya records are later than Buddhism, yet the Sāṁkhya thought undoubtedly belongs to the pre-Buddha period, a circumstance that has made the issue rather complicated. In an atmosphere of philosophic enquiry as prevailed in ancient India a possibility of a lively interchange of views, a give and take between the different philosophical schools cannot be altogether ruled out. The points of contact between the Sāṁkhya and Buddhism have been pointed out by JACOBI. Thus, the series of the twelve Principles, the Buddhist Chain of Causation has much in common with the Sāṁkhya evolution. PISCHEL identifies each link in the chain with a corresponding Sāṁkhya or Yoga term and concludes that practically all was borrowed from the Sāṁkhya-Yoga. According to him, the Saṅkhāras are the Vāsanās, Vijñāna is identical with the Liṅga-śarīra, Nāmarūpa with Buddhi, Upādāna with Dharmādharmau and Bhava with Saṁsṛṣṭi, Ṣaḍāyatana corresponds to the ten indriyas, the manas and the five tanmātras, Tṛṣṇā with Abhiniveśa and so on SENART grants the possibility of an influence but not a wholesale borrowing. THOMAS opposes this view as he doubts the very existence of the

Sāṁkhya with these technical terms when the chain was formulated. PISCHEL is supported by JACOBI and SCHYER. The precise meaning and import of the Chain is a matter of discussion, yet it is clear that in the Sāṁkhya evolution we have cosmogony, the genesis of the universe while in the Buddhist Chain we have the genesis of the individual. OLDENBERG thinks that the concept of the Tathāgata, a liberated one, implies an absolutizing of individual being is very much similar to the Sāṁkhya concept of the Kaivalya. The idea that disassociation from any contact with the world of change leads to release from pain is common to both the systems. As GARBE and JACOBI have pointed out, it is clear that the Sāṁkhya is eariler and there are references in the Buddhist literature, the eighth view mentioned in the *Brahmajālasutta* (Dīgha, I. 1), *Buddhacarita*, XII. 17. ff. which in all probability, are to the Sāṁkhya. There are differences as well which cannot be ignored, for the Sāṁkhya believes in the Spirit, the Nature and the three Guṇas as distinct from the Spirit. Both the thoughts, the Sāṁkhya and Buddhism are in some measure based on the Upaniṣads. The Upaniṣads have four central concepts, the Absolute, the Spirit, the Nature and the Mental states and out of these the Sāṁkhya admits the three without the Absolute, while the Buddhism admits only the last. The views that matter is foreign to the spirit, Pariṇāmavāda, the concept of the plurality of selves, the Liṅgaśarīra are ideas which appear in Jainism too. The best way appears to think that all these are thoughts that developed in opposition to as well as in relation with each other, out of the Upaniṣads, laying stress on this or that aspect.

(10) The Sāṁkhya – central teaching :

Reality is twofold–Prakṛti and Pursuṣa, matter and spirit. The Prakṛti is one yet mutable and evolves the world out of itself and reabsorbs at the time of the destruction of the universe. The Puruṣas are many, pure, changeless. The matter is made of three qualities, the Sattva, Rajas and Tamas which in themselves are ever active in collaboration with each other. It is they who act, and these act for the purpose of the release of the Spirit. The Matter is inanimate yet it functions for the good of the Spirit just as water and milk do function for the nourishment and benefit of the people and the calf. The presence of the Spirit by the side of the Prakṛti is sufficient to make the latter evolve, by disturbing the equipoise of the constituents. The world is presented to the spirit though the psychical organs, the intellect, individuation and the mind and the Spirit identifies itself with the world thus presented. It is this identification that is the root cause of all misery and it is the knowledge of the separateness of the Spirit and that nothing belongs to it, that wins salvation. It is, therefore, essential for the Spirit to know its nature. The objects of knowledge, therefore, are three, the Vyakta, the Avyakta and the Jña. After the rise of knowledge the Spirit may, as before continue to be in a bodily frame as a result of the past Karma but no fresh Karma is performed and when the entire Karma is exhausted, release is won.

(11) The Sāṁkhya, its criticism :

The Sāṁkhya has been regarded as the principal opponent pradhāna malla by the Advaita Vedānta and therefore has come in for a scathing criticism at their hands. A reference to the BS. II. 2·1-10 and the comments of Śaṁkara on the same would be very instructive in this context. The Prakṛti having the three constituents, Sattva, Rajas and Tamas cannot be the cause of the universe for it is non-sentient, acetana. If the Prakṛti is acetana, then design and arrangement to be found in the universe cannot be explained. It is somewhat unsound to regard Sattva, Rajas and Tamas as the constituents necessary of the Prakṛti, to account for the capacity of the Bhogya to cause pleasure, pain and infatuation; for these latter belong to the mind and are internal. If parimita things are produced then the three qualities being parimita also would be products. Activity on the part of an acetana cause is not possible for the acetana always requires the help of a cetana, to be able to produce anything. 'Milk and Water' analogies are not quite to the point to illustrate the activity of the acetana, for here the love of the mother cow and the Lord are the forces operating. There being no controller of the qualities and the spirit being indifferent, udāsīna, the evolution may take place or may not take place. The grass that is transformed into milk is also not a proper analogy for it is the

grass eaten by a cow only that is so transformed, it is not a Svābhāvika pariṇāma. Nor is any prayojana to be seen for this activity of the acetana Prakṛti. The non-sentient Prakṛti and the indifferent Puruṣa cannot have any desire or curiosity to be satisfied. No enjoyment is possible for the ever free and the indifferent Spirit. Liberation being the natural state cannot be the aim of this activity. The analogy of the blind and the lame also cannot explain the activity on the part of the acetana Prakṛti and the indifferent Puruṣa, for in the case of the blind and the lame, both of them are cetana. The proximity of the two, Prakṛti and the Puruṣa cannot be the cause for it being eternal, would make evolution eternal. It is not quite clear as to why the qualities in the state of equipoise should lose that balance and get disturbed. The Vedāntin finally argues that the First Cause must have Caitanya and so long as this is not admitted the creation will not be adequately explained.

Thus examined, enjoyment, bondage, release of the Puruṣa and the evolution of the non-intelligent Prakṛti remain unintelligible inspite of all the analogies that the Sāṁkhyas have given in an endeavour to explain and establish their position.

(12) Īśvarakṛṣṇa, author of the Sāṁkhyakārikā :

TAKAKUSU and KEITH have accepted the identity between Vindhyavāsa and Īśvarakṛṣṇa and Svapneśvara informs us that Īśvarakṛṣṇa Kālidāsa wrote the *Kārikā*. We have also Ghanaśyāma informing us that the name of the author of the literary works, the *Raghuvaṁśa, Śākuntala, Kumārasambhava* was Īśvarakṛṣṇa Bhatṛmīḍha. If all these suggestions are put together, Īśvarakṛṣṇa appears to have the great poet Kālidāsa who lived in the times of and at the court of the great Samudragupta. A critical study of the Kārikās leaves on one's mind the impression that the author is more a poet than a philosopher. Towards the close of the Kārikās, after having explained the doctrinal Sāṁkhya in the first part, Īśvarakṛṣṇa appears to be in a very happy mood, relaxes and releases himself fully. He is in this latter part of the Kārikās, more charming than accurate, more poetic than philosophical. In the first part of the Kārikās his style is terse, compressed and

argumentative, abounding in 'tadviparıtaḥ' and the argumentative ablative, characteristic of philosophical literature. But in the latter part his style is poetical and illustrative and he indulges for once in similies and analogies 59, 60, 61, 65. As a result of this poetry in which he indulges, the Prakṛti does not appear so non-sentient nor the Puruṣa so indifferent as the Sāṁkhyas want both of these to be. To the poet, the belle Dancer and the Spectator have a cosmic significance. There can be little doubt that the Kārikās are a very happy and lucid exposition of the Sāṁkhya Doctrine.

It is interesting to note that the Yuktidīpikā mentions the author of the Kārikās Īśvarakṛṣṇa as Bhagavān Īśvarakṛṣṇa 'and also describes him as a Sūtrakāra.' In its treatment of the Kārikās, it treats them as so many Sūtras as for instance 'kāraṇamastyavyaktam or bhedānām parimāṇāt or saukṣmyāttadanupapattiḥ etc.' The Yuktidīpikā regards the Sāṁkhyakārikās as consisting of four Parkaraṇas, each Prakaraṇa having a number of Āhnikas which in their turn consist of a certain number of the Kārikās. In this scheme, the topic of discussion appears to be the main consideration. The arrangement of the Kārikās as contemplated by the Yuktidīpikā is as follows :

Prakaraṇa	Āhnika	Kārikās	Topic
I.	i.	1- 2.	Apavarga-vicāra.
	ii.	3- 8.	Apavarga-upāya.
	iii.	9-14.	Kārya-vicāra.
II.	iv.	15-16.	Pradhāna-siddhi.
	v.	17-21.	Puruṣa-vicāra.
III.	vi.	22-27.	Karaṇa-vicāra.
	vii.	28-34.	Karaṇa-vṛtti
	viii.	35-45.	Karaṇa-viṣayāḥ.
IV.	ix.	46-51.	Pariṇāma-vicāra.
	x.	52-59.	Śarīra-vicāra
	xi.	64-71.	Apavarga-svabhāva

This is a very interesting arrangement which no other author of a commentary on the Sāṁkhyakārikās has thought of. The YD. also takes special pains to point out that the work of Īśvarakṛṣṇa is a 'tantra' work and possesses all the merits of such a work, the tantra-saṁpat, as it calls it and

describes in the verse: sūtra-pramāṇa-avayava-upapattiḥ anyūnatā saṁśaya-nirṇayoktiḥ/uddeśa-nirdeśamanukramaśca saṁjñopadeśāviha tantrasaṁpat. After having pointed out in the introduction how the Kārikās do contain all that is very necessary, the Yuktidīpikā concludes its commentary on the 72nd Kārikā thus: na ca asya mūlakanakapiṇḍasyeva svalpamapi doṣajātamasti.

(13) Missing and interpolated Kārikās :

The *Sāṁkhyakārikā* is, as a trustworthy tradition Paramārtha and Gauḍapāda assert, a Saptati, that is a work of 70 verses, Vasubandhu is reported to have written his Paramārthasaptati in imitation of and with a view to refuting the *Suvarṇasaptati* of Īśvarakṛṣṇa. Gauḍapāda comments on 69 verses only, the last verse that he comments on being 'Puruṣārthajñānamidam' etc. and yet closes his comments with 'yatraitāḥ saptatiḥ āryā bhāṣyam cātra Gauḍapādakṛtam.' Gauḍapāda does not comment on the remaining verses that are usually included in the *Sāṁkhyakārikā*, i. e. verses 70, 71, 72 and 73. The problem therefore, arises as to which are the 70 verses that form the original Saptati which Gauḍapāda had before him. The evidence regarding the authenticity of these verses is conflicting and confounding so as to render a judgment difficult. Scholars have in this matter expressed widely differing opinions.

WILSON and TILAK noticed the discrepancy in *Gauḍapādabhāṣya* and TILAK tried to reconstruct the lost āryā from the pratīkas to be collected from the comments of Gauḍapāda on verse 61. The words etaḥ saptatiḥ would clearly suggest that the lost āryā must be before the 69th on which Gauḍapāda comments and cannot be located after it. The comments of Gauḍapāda on 61 are not quite relevant to the verse being commented upon but appear to be a mix up of comments on two different verses, perhaps the comments on 61 and on the lost āryā. The last verses on which Gauḍapāda does not comment need not be considered in this context, for these really form the upasaṁhāra. The *Kārikā* reconstructed by TILAK runs as follows :

कारणमीश्वरमेके ब्रुवते कालं परे स्वभावं वा ।
प्रजाः कथं निर्गुणतो व्यक्तः कालः स्वभावश्च ॥

TILAK discussed this problem in Sanskrit Research (Vol. I, Part II, pp. 107-117) and expressed his views about this lost āryā. He made only one change by replacing the word bruvate by puruṣa in the āryā first suggested by him. Some theist deliberately dropped out this kārikā for its atheism but somehow the bhāṣya was allowed to remain and the verse can be now reconstructed from the pratīkas in the bhāṣya. TILAK is supported by HAR DUTTA SHARMA.

N. AIYASVAMI SASTRI (Introduction p. xliii) is of the view that the Kārikā 63 'Rūpaiḥ saptabhiḥ evam etc.' in all probability is not genuine since it has not been translated by Paramārtha. Further Kārikā 71 'Śiṣyaparamparayā etc.' is introduced with 'as some wise man has observed' in Chinese commentary translated by Paramārtha, hence deserves to be left out. This would leave us with 70 verses. The verse 71, since it has been translated and explained in the Chinese commentary, must have been embodied in the Sāṁkhyakārikā before it was carried to China in 546 A. D. The verse shows that the author had a personal knowledge of the *Ṣaṣṭitantra* and in all probability he was the commentator himself.

According to S. SURYANARAYANA SASTRI both the verses 72 'Saptatyām kila etc.' and 73 'Tasmātsamāsadṛṣṭam etc.' are additions made at some later date by one or several authors who wanted to assert that the Kārikā constituted an entire Śāstra and were not a mere prakaraṇa. The original work, therefore, ended with verse 71 which is 70 according to the Chinese version. Verse 63, not to be found in the Chinese version, can be legitimately regarded as a later interpolation. Not only is it absent in the Chinese version, but it does not add anything new to our knowledge of the Sāṁkhya doctrine and even without it, the transition from verse 62 to 64 would be smooth. If indeed a verse has been lost and the claims of some other verse are to be considered for inclusion, then a verse given by Bhaṭṭa Rāmakaṇṭha 550 A. D. in his commentary on verse 45 of the Mokṣakārikā, as coming from a Sāṁkhya work and in āryā metre does deserve some consideration. It runs as under :

" संसरति भोग्यभावात्, तद्विनिवृत्त्या तु मोक्षदा प्रकृतिः ।
स्वात्मना एव न पुंसो लोपोऽसौ न स्वयं वेद ॥ "

But any conclusion regarding the verse 63 is rendered difficult by the fact that it has been commented upon by Gauḍapāda and also is found in Sāṁkhya Sūtra III. 73, TILAK and TAKAKUSU, therefore, would regard its non-inclusion by the Chinese version as an Evident error.

UDAYAVIRA SASTRI would like to argue that as a matter of fact no verse has been lost. A Saptati need not be, necessarily, a work of 70 verses only and it can have either 72 verses or even 69 verses. Undue importance need not be attached to the title for there are instances where a Śataka has verses more or less than 100, as for instance the *Āryāśataka* of Abhinavagupta has 105 verses in it. The fact, therefore, may be that there is no lost Kārikā at all.

Whatever may be the fact about other Śatakas and Saptatis not containing the number indicated by the title, it is difficult to accept the suggestion made by UDAYAVIRA SAŚTRI in respect of the Sāṁkhyakārikās in view of the evidence of Paramārtha, Gauḍapāda, and Vasubandhu who indicate the existence of 70 Kārikās in the work. Similarly it is also difficult to accept the suggestion of TILAK and SHARMA that there is a confusion and a mix-up in the comments on verse 61, and that this has been due to the fact that a Kārikā has been dropped but the bhāṣya has been allowed to remain. If the bhāṣya on verse 61 is critically studied, it would appear that there is no confusion in the said bhāṣya and what we have is a properly knit unit. The commentary opens with 'loke prakṛteḥ sukumārataram na kiṁcid etc.' and closes with 'ataḥ prakṛteḥ sukumārataram subhogyataram na kiṁcid etc.' and from this circumstance it would be clear that in between there cannot be any portion of a commentary on some other verse. It is also difficult to believe that such a confusion is to be seen in all the commentaries-*Gauḍapādabhāṣya, Jayamaṅgalā* and the *Māṭharavṛtti*. The circumstance that Paramārtha is in agreement with these commentaries strengthens such a view. The matter, which is regarded as irrelevant, is indeed very relevant here, for it establishes the thesis that Prakṛti is the cause and that nothing else can be the cause. Thus after all it may be no Kārikā has been lost. In the present state of our knowledge it would be unsafe to try to fill up gaps in the Kārikās or to find out the interpolated verses.

श्रीमदीश्वरकृष्णप्रणीता.

सांख्यकारिकाः

गौडपादविरचितभाष्यसहिताः

श्रीगणेशाय नमः

कपिलाय नमस्तस्मै येनाविद्योदधौ जगति मग्ने ।
कारुण्यात्सांख्यमयी नौरिव विहिता प्रतरणाय ॥
अल्पग्रन्थं स्पष्टं प्रमाणसिद्धान्तहेतुभिर्युक्तम् ।
शास्त्रं शिष्यहिताय समासतोऽहं प्रवक्ष्यामि ॥

I

दुःखत्रयाभिघाताज्जिज्ञासा तदभिघातके[1] हेतौ ।
दृष्टे साऽपार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥ १ ॥

१ अन्वयः ।—दुःखत्रयाभिघातात् तदभिघातके हेतौ जिज्ञासा (भवति) सा दृष्टे (हेतौ) अपार्था चेत्, न, एकान्तात्यन्ततः अभावात् ।

दुःखत्रयेति । अस्या आर्याया उपोद्घातः क्रियते । इह भगवान् ब्रह्मसुतः कपिलो नाम । तद्यथा—

सनकश्च सनन्दनश्च[2] तृतीयश्च सनातनः ।
आसुरिः कपिलश्चैव वोढुः पञ्चशिखस्तथा ।
इत्येते ब्रह्मणः पुत्राः सप्त प्रोक्ता महर्षयः ॥

कपिलस्य सहोत्पन्नानि[3] धर्मो ज्ञानं वैराग्यमैश्वर्यं चेति । एवं स उत्पन्नः सन्नन्धे तमसि[4] मज्जज्जगदालोक्य संसारपारम्पर्येण सत्कारुण्यो जिज्ञासमानाय आसुरिसगोत्राय ब्राह्मणायेदं पञ्चविंशतितत्त्वानां ज्ञानमुक्तवान् । यस्य ज्ञानाद्दुःखक्षयो भवति ।

पञ्चविंशतितत्त्वज्ञो यत्र तत्राश्रमे वसेत् ।[5]
जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः ॥

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१. वा०–तदपघातके; ज०–तदवघातके । २. ब०–'सनन्दश्चेति पाठान्तरम्'
३. वि०–सहोत्पन्ना. ४. वि०–सन्नन्धतमसि । ५. ज०–कुत्राश्रमे रतः ।

तदिदमाहुः—**दुःखत्रयाभिघाताज्जिज्ञासेति**। तत्र दुःखत्रयम्-आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकं चेति। तत्राध्यात्मिकं द्विविधम्–शारीरं, मानसं चेति। शारीरं वातपित्तश्लेष्मविपर्ययकृतं ज्वरातीसारादि। मानसं प्रियवियोगाप्रियसंयोगादि। आधिभौतिकं चतुर्विधभूतग्रामनिमित्तं[1] मनुष्यपशुमृगपक्षिसरीसृपदंशमशकयूकामत्कुण-मत्स्यमकरग्राहस्यावरेभ्यो जरायुजाण्डजस्वेदजोद्भिज्जेभ्यः सकाशादुपजायते। आधिदैविकम्—देवानामिदं दैवम्[2], दिवःप्रभवतीति वा दैवम्। तदधिकृत्य यदुपजायते—शीतोष्णवातवर्षाशनिपातादिकम्। एवं यथा दुःखत्रयाभिघातात् जिज्ञासा कार्या। क्व—

तदभिघातके हेतौ। तस्य दुःखत्रयस्य अभिघातको यो हेतुस्तत्रेति।

दृष्टे साऽपार्था चेत्। दृष्टे हेतौ दुःखत्रयाभिघातके सा जिज्ञासा अपार्था चेद्यदि। तत्राध्यात्मिकस्य द्विविधस्यापि आयुर्वेदशास्त्रक्रियया प्रियसमागमाप्रिय-परिहारकटुतिक्तकषायादिक्वाथादिभिः[3] दृष्ट एवाध्यात्मिकोपायाः। आधिभौतिकस्य रक्षादिनाऽभिघातो दृष्टः। दृष्टे साऽपार्था चेदेवं मन्यसे—न।

एकान्तात्यन्ततोऽभावात्। यत एकान्ततोऽवश्यं अत्यन्ततो नित्यं दृष्टेन हेतुना अभिघातो न भवति। तस्मादन्यत्र एकान्तात्यन्ताभिघातके हेतौ जिज्ञासा विविदिषा कार्येति ॥१॥

Bhāṣya

Homage to that Kapila who, out of compassion, imparted the Sāṁkhya philosophy to serve as a boat for the purpose of crossing the ocean of ignorance in which the world was immersed.

For the benefit of the students, I will compendiously explain this doctrine given in this short and clear treatise, which rests on authority and which arrives at conclusions with proofs and reasons.

The threefold misery etc. This āryā is being introduced:

The divine sage Kapila was the son of Brahman. As it is said:

"Sanaka, Sanandana, Sanātana the third, Asuri, Kapila, Voḍhu and Pañcaśikha—these seven great sages are said to be the sons of Brahman."

१. वि०—चतुर्विधं भूतग्रामनिमित्तम्। २. वि०—दैविकम्।
३. ब०—कटुतिक्तक्वाथादिभिः।

Kapila had right from the birth, the qualities that were born with him,-Virtue, Knowledge, Renunciation and Power. Born endowed with these qualities, seeing this world sinking in the profound darkness and the succession of world cycles, birth and death, he became filled with compassion and taught this knowledge of twenty-five principles to the brahmin Āsuri, of his own family,—knowledge from which proceeds the destruction of pain.

"There can be no doubt in this that a knower of the twenty-five principles, in whatever order of life he may be and whether he wear braided hair, a top-knot only, or be shaven, is liberated from existence." So it is said:— Inquiry should be instituted on account of the affliction by the threefold misery. The three kinds of misery are: internal, external and divine. The internal, again, is twofold: bodily and mental. Bodily misery is fever, dysentery and the rest that arise from the disorder of wind, bile or phlegm; mental misery is separation from what is dear and union with that which is not liked and the rest. The external misery is due to fourfold living beings,-viviparous, oviparous, born of sweat and born of soil, arises from men, beasts, deer, birds, serpents, gnats, mosquitoes, lice, bugs, alligators, sharks, unmoving objects like trees, stones, and the rest. The divine misery is so called because it belongs to the gods or comes from heaven, that which arises from these,-cold, heat, storm, rain, thunder-bolt and the rest. Thus, on account of the affliction from this threefold misery, inquiry is to be made. Into what? Into the means for its removal. Into that which is the means of removing that threefold misery. If it is said that on account of the existence of the evident means an inquiry is meaningless—if it is argued that the means that destroy the threefold misery are known and hence this inquiry is useless—thus, for instance, for the removal of the twofold internal misery, the internal means of the form of the treatment according to the medical science, union with the dear or desirable and preclusion of the undesirable, the pungent, bitter and astringent decoctions and the like are readily available and are evident. Protection and the like are the evident means for the removal of the external misery. So if you think that those means being evident the inquiry is useless, we have to say, no.

Because of the absence of certainty and finality. Because these so-called evident means do not certainly and finally destroy or remove the misery, therefore, one should entertain a desire for knowledge of those means, other than these evident means, which finally and completely remove the misery.

Notes

Abhighātaka Hetu: 'the means of terminating the misery' S. 'the means of removing it' D. 'the means of doing away' F. H. Duḥkkhatrayasya abhighātakaḥ. G. Lassen has Apaghātaka or Avaghātaka which V has accepted. Nārāyaṇa explains as Asahyasaṁbandha; V. as duḥkhatrayeṇa pratikūlatayā cetanā śakteḥ abhisaṁbandhaḥ. Embarassment C.

Duḥkkhatrayam : Ādhyātmika (Śārīra and Mānasa) Vātapitta etc. and Priyaviyoga, apriyasaṁyoga etc., Ādhibhautika caturvidhabhūtanimitta G. pain from external causes, Ādhidaivika, V explains as Devānām idam or Divaḥ prabhavati, Divine and supernatural.

Apārtha : Fruitless, Superfluous, Needless.

'Abhighātake hetau dṛṣṭe jijñāsā apārthā bhavati iti cet na yataḥ dṛṣṭena hetunā abhighātaḥ na avaśyam bhavati na api nityam bhavati.' The dṛṣṭa hetus are wealth, magic, medicine etc.

Ekāntataḥ : Avaśyam G. Atyantaḥ : Nityam G.

Ekāntātyantataḥ abhāvāt: 'Since there is no certainty or finality' S. 'neither absolutely complete nor abiding' D. 'entirely and forever' F. H. 'absolute and final relief' C. The aim of knowledge is set forth as being eternal exemption from birth and death; life is a condition of pain and misery. Trividhaduḥkkha-atyantanivṛttiḥ atyantapuruṣārthaḥ. The available means are easy but not reliable.

Arke cet madhu vindeta kimartham parvatam vrajet ।
Dṛṣṭasya arthasya saṁsidhau ko vidvān yatnam ācaret ॥

YD has 'apahanti iti apaghātakaḥ'. The 'abhighāta' is explained as 'duḥkhatrayeṇa antaḥkaraṇena cetanāśakteḥ abhisaṁbandhaḥ'.

YD drawing attention to the fact that the work opens with the word 'duḥkha' which is an 'amaṅgalārtha śabda' meets the objection by observing that it is the sentence that is employed to convey meaning and not the word. The meaning of the sentence of which the word 'duḥkha' is a part is 'maṅgala', since it refers to the removal of misery.

To whom would the 'jijñāsā' belong? To the Puruṣa—no, for the Puruṣa is 'nirguṇa' according to the Sāṁkhyas. To the Guṇas—no, for these Guṇas are 'acetana'! YD would attribute the jijñāsā to the Guṇas on account of the presence of the 'buddhi'.

The Sāṁkhya rationalism and their scepticism about the Vedic ritual is well reflected in the remarks of the YD : 'tathā hi putrakāma iṣṭim nirūpya duhitaramapi na prāpnoti, arthakāmaśca karma kṛtvā māṣakamapi na labhate'.

Translation

Since one is struck by the threefold misery, an inquiry into the means of terminating it is to be made. If it is said that such an inquiry is superfluous in as much as the means are seen and known, we reply, no; for these means do not secure absolute and final relief. (1)

II

यदि दृष्टादन्यत्र[१] जिज्ञासा कार्या, ततोऽपि नैव । यत आनुश्रविको हेतुर्दुःखत्रयाभिघातकः । अनुश्रूयत[२] इत्यनुश्रवः, तत्र भव आनुश्रविकः । स चागमात् सिद्धः । यथा—

अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।
किन्नूनमस्मान्[३] कृणवदरातिः[४] किमु धूर्तिरमृतमर्त्यस्य ॥
(अथर्वशिरस् ३.)

कदाचिदिन्द्रादीनां देवानां कल्प आसीत्, कथं वयममृता अभूमेति विचार्य[५] यस्माद्वयमपाम सोमं पीतवन्तः सोमं तस्मादमृता अभूम, अमरा भूतवन्त इत्यर्थः । किं च अगन्म ज्योतिः, गतवन्तो लब्धवन्तो[६] ज्योतिः स्वर्गमिति । अविदाम देवान्,

१. ब०, वि०—दृष्टायन्त्र । २. वि०—अनुश्रवाति । ३. ज०—किमस्मान् । ४. ब०, मा०—तृणवदरातिः । ५. वि०—विचार्य्यामुं । ६. वि०—गतवतो लब्धवतो ।

दिव्यान् विदितवन्तः : एवं च किन्नूनमस्मान् कृणवत्[1] अरातिः, नूनं निश्चितं किं अरातिः शत्रुरस्मान् कृणवत्[2] करोति । किमु धूर्तिरमृतमर्त्यस्य, धूर्तिर्जरा हिंसा वा किं करिष्यति अमृतमर्त्यस्य । अन्यच्च वेदे श्रूयते आत्यन्तिकं फलं पशुवधेन—'सर्वांल्लोकाञ्जयति मृत्युं तरति पाप्मानं तरति ब्रह्महत्यां तरति यो योऽश्वमेधेन यजते इति । एकान्तात्यन्तिके[3] एवं[4] वेदोक्ते अपार्थैव जिज्ञासा—इति न । उच्यते—

दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः ।
तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥ २ ॥

२ **अन्वयः** ।—आनुश्रविकः (हेतुः) दृष्टवत्, स हि अविशुद्धिक्षयातिशययुक्तः । व्यक्ताव्यक्तज्ञविज्ञानात् तद्विपरीतः श्रेयान् (भवति) ।

दृष्टवदानुश्रविक इति । दृष्टेन तुल्यो दृष्टवत् । योऽसौ[5] आनुश्रविकः कस्मात् स दृष्टवत्,[6] यस्मात्—

– **अविशुद्धिक्षयातिशययुक्तः** । अविशुद्धियुक्तः पशुघातात् । तथा चोक्तम् ।

षट् शतानि नियुज्यन्ते पशूनां मध्यमेऽहनि ।
अश्वमेधस्य वचनादूनानि पशुभिस्त्रिभिः ॥

यद्यपि श्रुतिस्मृतिविहितो धर्मस्तथापि मिश्रीभावादविशुद्धियुक्त इति । यथा—

बहूनीन्द्रसहस्राणि देवानां च[7] युगे युगे ।
कालेन समतीतानि कालो हि दुरतिक्रमः ॥

एवमिन्द्रादिनाशात् क्षययुक्तः । तथाऽतिशयो विशेषस्तेन युक्तः । विशेषगुणादर्शनादितरस्य दुःखं स्यादिति । एवमानुश्रविकोऽपि हेतुर्दृष्टवत् । कस्तर्हि श्रेयान्—इति चेदुच्यते—

तद्विपरीतः श्रेयान् । ताभ्यां दृष्टानुश्रविकाभ्यां विपरीतः श्रेयान् प्रशस्यतर इति । अविशुद्धिक्षयातिशयायुक्तत्वात् । स कथमित्याह—

व्यक्ताव्यक्तज्ञविज्ञानात् । तत्र व्यक्तं महदादि—बुद्धिरहंकारः, पञ्च तन्मात्राणि एकादशेन्द्रियाणि, पञ्चमहाभूतानि । अव्यक्तं प्रधानम् । ज्ञः पुरुषः । एवमेतानि पञ्चविंशतिस्तत्त्वानि व्यक्ताव्यक्तज्ञः[8] कथ्यन्ते । एतद्विज्ञानाच्छ्रेय इति । उक्तं च—'पञ्चविंशतितत्त्वज्ञ' इत्यादि ॥ २ ॥

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१. व०—तृणवत् । २. ब०—तृणवत् । ३. ब०—ऐकान्तात्यन्तिके । ४. वि०—एव । ५. वि०—कोऽसौ ६. वि०—'दृष्टवत्' इति नास्ति । ७. ज०—व्यतीतानि । ८. वि०—० व्यक्तज्ञानि ।

Bhāṣya

If inquiry is to be made into means other than the evident ones, even then, no; since the means revealed by the scriptures are the removers of the threefold misery. Anuśravati is that what one successively hears i. e. anuśrava and revealed in that anuśrava, scriptures, is the ānusravika, the scriptural. That is established from the Veda. As it is said : 'We drank the Soma and have become immortal. We reached the Light and have known the gods. What harm, indeed, can the enemy inflict on us ? How can the mortal decay affect the immortal ?' Once upon a time there was a discussion among the gods, Indra and others, as to 'how did we become immortal' and having thought over, they decided : because we have drunk Soma, we have become immortal. Further, we have reached the Light, we have obtained the heaven. We have known the gods, the divine. This being the case, certainly what can the enemy do to us. What can the mortal decay do to the immortal ? Dhūrti means old age or injury—what can it do, the mortal to the immortal ? Further, in the Vedas is promised the final fruit through the slaughter of the animals. 'He conquers all the worlds, goes beyond death, goes beyond sin, goes beyond the sin of the murder of a brahmin—he who performs the Aśvamedha sacrifice'. When the final and certain means has been given in the Vedas, the inquiry to know the means is meaningless—if this be the view, then is to be said :—No. We explain. The means revealed in the scriptures are like the evident ones, similar to the evident, hence like it. Which is the means revealed in the scriptures ? Why is it like the evident ? Because it is linked with impurity, destruction and inequality. It is linked with impurity through the slaughter of the animals. It is said : 'According to the scriptural advice, in the Aśvamedha, at midday, are killed six hundred minus three animals. ' Even if the Dharma is revealed and laid down by the Śrutis and the Smṛtis, yet on account of the mixture, miscellaneous character, it is linked with impurity. Further, 'Many thousands of Indras and other gods have passed away in successive ages, overcome by time; for time is hard to overcome'. In this way it is open

to destruction, since the gods along with Indra have passed away. Again it is linked with inequality on account of superiority. At the sight of superiority in one, the other feels pain. Thus, the revealed means are like the evident ones. One may ask then which is the better ? To this, is to be said : one different from them both; different from the evident ones and the revealed ones, is the better, more praiseworthy; since, it is not connected with impurity, destruction and inequality. What is its nature, how is it to be acquired ? From the right knowledge of the Manifest, the Unmanifest and the Knower. Of these, the Manifest are the Mahat and the rest : Intellect, ego, the five subtle elements, the eleven organs, the five gross elements. The Unmanifest is the Nature. The Knower is the Spirit. These are the twenty-five principles which are described as the Manifest, Unmanifest and the Knower. On account of their knowledge it is said to be better; it was said 'the knower of the twenty-five principles etc.'

Notes

Anuśravikaḥ : Gurupāṭhāt anuśrūyate iti anuśravaḥ vedaḥ. Apaghātakaḥ hetu to be understood. The three faults are Aviśuddhi, impurity; Kṣaya, destruction; Atiśaya, surpassability S. Excess D. Excessive C. Tadviparītaḥ, different from that Scriptural path; Śreyān, superior.

Vyakta : diversified world of phenomena, Avyakta, the unevolved cause, Jña, the intelligent principle, neither the cause nor the effect, yet knows both of them.

Aviśuddhi : Paśughātāt-Ṣat śatāni niyujyante paśūnām madhyame ahani/Aśvamedhasya vacanāt ūnāni paśubhiḥ tribhiḥ॥ and yet the Veda says 'Sarvān lokān jayati mṛtyum tarati papmānām tarati brahmahatyām tarati yo aśvamedhena yajate and the cry is 'apāma soma amṛtā abhūma'. The Sāṁkhyas rightly regard this as Hiṁsā and to them the sacrifices do not bring pure joy as Hiṁsā must produce pain. The various other systems also have found the problem of harmonising the hiṁsā and svarga difficult. The BG. gives them a temporary reward, kṣiṇe puṇye martyalokam viśanti. The Sāṁkhya view is that hiṁsā results in sin, but the merit of the Yajña is

greater and hence the reward of Svarga, the killing being gauṇa to the Yajña. Rāmānuja thinks in a different manner, for he says that the yāgiyā hiṁsā is no hiṁsā at all, as the animal killed goes to svarga. Appayya Dīkshit in his Vādanakṣatramālā Ch. II enters into a full discussion of this problem.

Kṣaya is indicated by the verse which G. quotes : Bahūni indrasahasrāṇi devānām ca yuge yuge । kālena samatītāni kālo hi duratikramaḥ ॥ 'everlasting' is relatively used. Atiśaya is a problem, G. reward without merit causes jealousy, envy and pain to others. Viśeṣaguṇa-adarśanāt itarasya duḥkkham syāt. V. interprets differently. The Vedas give unequal distribution of rewards. jyotiṣṭomādayaḥ svargamātrasya-sādhanam vājapeyādayaḥ tu svarājyasya. Parasaṁpat-utkarṣaḥ hīnasaṁpadam duḥkkhīkaroti. Do the Vedas bring out results in excess of requirements ? C. K. and Deussen accept this way. Dṛṣṭavat : like the visible means, medicine etc.

YD enters into a detailed discussion regarding the 'aviśuddhi, kṣaya and the atiśaya' mentioned here. Sacrifices, though adviced by the Scriptures involve slaughter and depriving the animals of their beloved bodies and this aspect of the sacrificial hiṁsā results in aviśuddhi. The limited, parimita, means like the paśupuroḍāśa and the like produce limited rewards and whatever is limited is prone to exhaustion, kṣaya, since parimitam kṣayadharmi dṛṣṭam. Atiśaya results when actions are performed once and are repeated as in agriculture. Distinction results from the very constituents of the sacrifice itself, aṅgātiśayāt.

The YD reflects the Sāṁkhya view that favours Jñāna and Sannyāsa and goes to the Upaniṣadic 'tapaḥśraddhe ye hyupavasantyaraṇye' for support. The untenability of the Jñānakarmasamuccaya is also pointed out.

The verse reveals the Sāṁkhya attitude towards the Mīmāṁsā and the Yajña. The sacrifices are impure, give to men temporary rewards, are costly affairs and so are criticised. The Sāṁkhya view is based on the Ups. the Jñānakāṇḍa and Ātmā vā are draṣṭavyaḥ etc. Śaṁkara picks up the Vedavirodha argument against the Sāṁkhyas.

Translation

The means revealed by the Scriptures for terminating the misery are like the temporal, perceptible means; they being impure, prone to destruction and having surpassibility. Different from these and, therefore, superior are the means of terminating the misery that arise from the knowledge of the Manifest, the Unmanifest, and the knower. (2)

III

अथ व्यक्ताव्यक्तज्ञानां को विशेष इत्युच्यते—

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ ३ ॥

३ अन्वयः ।—मूलप्रकृतिः, अविकृतिः; महदाद्याः सप्त प्रकृतिविकृतयः । षोडशकः तु विकारः, पुरुषः न प्रकृतिः न (च) विकृतिः ।

मूलप्रकृतिः प्रधानम् । प्रकृतिविकृतिसप्तकस्य मूलभूतत्वात् । मूलं च सा प्रकृतिश्च मूलप्रकृतिः । अविकृतिः अन्यस्मान्नोत्पद्यते तेन प्रकृतिः कस्यचिद्विकारो न भवति[1] ।

महादाद्याः प्रकृतिविकृतयः सप्त । महान्[2] बुद्धिः । बुद्ध्याद्याः सप्त—बुद्धिः१, अहङ्कारः २, पञ्च तन्मात्राणि ७ । एताः[3] सप्त प्रकृतिविकृतयः । तद्यथा—प्रधानाद् बुद्धिरुत्पद्यते तेन विकृतिः प्रधानस्य विकार इति, सैवाहङ्कारमुत्पादयति अतः प्रकृतिः । अहङ्कारोऽपि बुद्धेरुत्पद्यत इति विकृतिः, स च पञ्च तन्मात्राण्युत्पादयतीति प्रकृतिः। तत्र शब्दतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः, तस्मादाकाशमुत्पद्यत इति प्रकृतिः । तथा स्पर्शतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः, तदेवं वायुमुत्पादयतीति प्रकृतिः । गन्धतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः, तदेवं पृथिवीमुत्पादयतीति प्रकृतिः । रूपतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः, तदेवं तेज उत्पादयतीति प्रकृतिः । रसतन्मात्रमहङ्कारादुत्पद्यत इति विकृतिः, तदेवं अपः[4] उत्पादयतीति प्रकृतिः । एवं महदाद्याः सप्त प्रकृतयो विकृतयश्च ।

षोडशकश्च विकारः । पञ्च बुद्धीन्द्रियाणि, पञ्च कर्मेन्द्रियाणि, एकादशं मनः, पञ्च महाभूतानि—एष षोडशको गणो विकृतिरेव । विकारो विकृतिः ।

न प्रकृतिर्न विकृतिः पुरुषः ॥ ३ ॥

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१. 'इति अविकृतिः' इत्यपेक्षितम् ।
२. वि०—महाभूतादिति ।
३. वि०—एतानि ।
४. वि०—आपः ।

Bhāṣya

What are the special characteristics of the Manifest, the Unmanifest and the Knower—that we explain.

Pradhāna is the Primal Nature, since it is the origin of the seven evolvents and the evolutes. It is the origin having no cause, hence it is the Primal Nature and not a product. It is not produced from anything else and therefore, the Primal Nature is not a product of anything. Mahat etc. the seven are productions and productive. Mahat is intellect. Intellect and the rest—seven, are intellect, ego and the five subtle elements—these are the seven productions and productive: for, from the Nature is intellect produced and is therefore a product, a product of the Nature, but it itself produces the ego and therefore is productive. The ego too, is produced from the intellect and is therefore a product; but is productive for, it gives rise to the five subtle elements. Again, the subtle element of sound is produced from the ego, hence is a product, and from it is produced the ether and therefore is productive. Likewise the subtle element of touch is produced from the ego and so is a product, and since it gives rise to wind, is productive. The subtle element of smell is produced from the ego, hence is a product, but as it gives rise to earth, is productive. The subtle element of form is produced from the ego and therefore is a product, but as it produces light, it is productive. The subtle element of taste being produced from the ego is a product, but as it produces water, is productive. In this manner the seven, Mahat and the rest, are productive and productions. The group of sixteen is a product. The five organs of sense, the five organs of action, the eleventh mind and the five gross elements—this group of the sixteen, is only a product. Vikṛti means a product. The Spirit is neither a product nor is productive.

Notes

Vikṛti ; evolute ; Prakṛti : evolvent, Prakaroti iti. V.

Mahadādyā sapta : Buddhi, Ahaṁkāra, Pañca tanmātrāṇi (Śabda, Sparśa, Gandha, Rūpa and Rasa)—7.

Ṣoḍaśakaḥ : Pañca Buddhīndriyāṇi, Pañca karmendriyāṇi Manaḥ, Pañca Mahābhūtāni—16.

Mūlam : Viśvasya kāryasaṁghātasya mūlam. V.
Prakṛti is Avikṛti and only Prakṛti.
Puruṣa is na prakṛtiḥ na vikṛtiḥ.
Ṣoḍaśaka is vikṛtiḥ only.

Mahadādi sapta are both prakṛti and vikṛti and this is explained as follows :—

1. Buddhi arises from Pradhāna hence vikṛti and gives rise to Ahaṁkāra and so prakṛti also
2. Ahaṁkāra arises from Buddhi hence vikṛti, and gives rise to the pañca tanmātrāṇi, so prakṛti also.
3. Śabda tanmātra arises from Ahaṁkāra hence vikṛti, and gives rise to Ākāśa, hence prakṛti also
4. Sparśa tanmātra arises from Ahaṁkāra, hence vikṛti and gives rise to Vāyu, so prakṛti also.
5. Gandha tanmātra arises from Ahaṁkāra hence vikṛti, and gives rise to Pṛthivi, so prakṛti also.
6. Rūpa tanmātra arises from Ahaṁkāra hence vikṛti, and gives rise to Tejas, so prakṛti also.
7. Rasa tanmātra arises from Ahaṁkāra hence vikṛti, and gives rise to Āpaḥ, so prakṛti also.

Thus these seven are prakṛtayaḥ and vikṛtayaḥ. Mūlaprakṛtiḥ pradhānam; na anyasmāt utpadyate. Mahat is Great One, Intellect. Ahaṁkāra is Individuation. It is seen producing in one aspect, the tanmātras and in another, the Jñāna and the Karma indriyas. The tanmātras produce the gross elements.

In the evolutes why stop with gross elements and the Indriyas? Why not bring in the cows, jars, bodies which are modifications of Earth, which being their cause can be regarded as their prakṛti? The reply is that we are discussing evolution and not modifications. Evolution means producing a different mode of being. The being is the same if grasped by the same sense. V. observes : Tattvāntara-upādānatvam ca prakṛtitvam iha abhipretam. Sarveṣām goghaṭādīnām sthūlatā indriyagrāhyatā ca samā iti na tattvāntaratvam. Kapila makes Intellect a form of matter and the concept of Prakṛti is like that of Platonic Invisible Substance or Being.

Manas : It is that which gives interpretation to the sensations given by the senses; it is the receptive and the discriminating faculty. Similarly Ahaṁkāra, Consciousness is the base of the reality of our sense-perceptions and Buddhi is Intellect. Ahaṁkāra and Buddhi together are the groundstuff of everything.

Translation

The original Prakṛti, the root of all is not a product; the seven principles beginning with Mahat, the Great One, the intellect, are both productions and productive; the sixteen (the five organs of sense, the five organs of action, the five gross elements and the mind) are only products and not productive. The Puruṣa, the spirit, is neither a product nor productive. (3)

IV

एवमेषां व्यक्ताव्यक्तज्ञानां त्रयाणां पदार्थानां कैः कियद्भिः प्रमाणैः, केन कस्य वा प्रमाणेन सिद्धिर्भवति । इह लोके प्रमेयवस्तु प्रमाणेन साध्यते, यथा–प्रस्थादिभिर्व्रीहयः, तुलया चन्दनानि । तस्मात् प्रमाणमभिधेयम्—

दृष्टमनुमानमाप्तवचनं च, सर्वप्रमाणसिद्धत्वात् ।
त्रिविधं प्रमाणमिष्टं, प्रमेयसिद्धिः प्रमाणाद्धि ॥ ४ ॥

४ अन्वयः ।—सर्वप्रमाणसिद्धत्वात् प्रमाणं ' दृष्टम् अनुमानम् आप्तवचनञ्च ' (इति) त्रिविधम् इष्टम् । हि प्रमाणात् प्रमेयसिद्धिः (भवति)।

दृष्टं यथा—श्रोत्रं, त्वक्, चक्षुः, जिह्वा, घ्राणमिति पञ्च बुद्धीन्द्रियाणि । शब्दस्पर्शरूपरसगन्धा एषां पञ्चानां पञ्चैव विषया यथासंख्यम् । शब्दं श्रोत्रं गृह्णाति, त्वक् स्पर्शं, चक्षू रूपं, जिह्वा रसं, घ्राणं गन्धमिति । एतद्दृष्टमित्युच्यते प्रमाणम्[1] ।

प्रत्यक्षेणानुमानेन वा योऽर्थो न गृह्यते स आप्तवचनाद्ग्राह्यः । यथा—इन्द्रो देवराजः, उत्तराः कुरवः स्वर्गेऽप्सरस इत्यादि । प्रत्यक्षानुमानाग्राह्यं अथाप्तवचनाद्[2] गृह्यते । अपि चोक्तम्—

आगमो ह्याप्तवचनं, आप्तं दोषक्षयाद्विदुः ।
क्षीणदोषोऽनृतं वाक्यं न ब्रूयाद्धेत्वसम्भवात् ॥
स्वकर्मण्यभियुक्तो यः सङ्ग[3]-द्वेषविवर्जितः ।
पूजितस्तद्विधैर्नित्यं[4] आप्तो ज्ञेयः स तादृशः ॥

१. अत्रानुमानप्रमाणलक्षणं स्खलितमिवाभाति । २. ब०—अप्याप्तवचनाद् ।
३. ज०—राग° । ४. ज०—निर्वैरः पूजितः सद्भिः ।

एतेषु प्रमाणेषु सर्वप्रमाणानि सिद्धानि भवन्ति । षट् प्रमाणानि जैमिनिः । अथ कानि तानि प्रमाणानि[1] । अर्थापत्तिः, सम्भवः, अभावः, प्रतिभा, ऐतिह्यं, उपमानं चेति षट् प्रमाणानि । तत्रार्थापत्तिर्द्विविधा—दृष्टा श्रुता च । तत्र दृष्टा—एकस्मिन्पक्षे आत्मभावो गृहीतश्चेदन्यस्मिन् अप्यात्मभावो गृह्यत एव । श्रुता यथा–दिवा देवदत्तो न भुंक्ते अथ च पीनो दृश्यते, अतोऽवगम्यते रात्रौ भुंक्त इति । सम्भवो यथा–प्रस्थ इत्युक्ते चत्वारः कुडवाः[2] सम्भाव्यन्ते । अभावो नाम प्रागितरेतरात्यन्तसर्वाभावलक्षणः । प्रागभावो यथा—देवदत्तः कौमारयौवनादिषु । इतरेतराभावः—पटे घटाभावः । अत्यन्ताभावः—खरविषाणवन्ध्यासुतखपुष्पवदिति । सर्वाभावः प्रध्वंसाभावः—दग्धपटवदिति । यथा—शुष्कधान्यदर्शनाद्वृष्टेरभावो गम्यते । एवमभावोऽनेकधा । प्रतिभा यथा—

दक्षिणेन च[3] विन्ध्यस्य सह्यस्य च यदुत्तरम् ।
पृथिव्यामासमुद्रायां स प्रदेशो मनोरमः ॥

एवमुक्ते तस्मिन् प्रदेशे शोभना गुणाः सन्तीति प्रतिभोत्पद्यते । प्रतिभान्वाससंज्ञानमिति[4] ऐतिह्यं यथा—ब्रवीति लोको यथात्र वटे यक्षिणी प्रवसतीत्येव ऐतिह्यम् । उपमानं यथा—गौरिव गवयः, समुद्र इव तडागः[5] । एतानि षट् प्रमाणानि त्रिषु दृष्टादिष्वन्तर्भूतानि । तत्रानुमाने तावदर्थापत्तिरन्तर्भूता । सम्भवाभावप्रतिभैतिह्योपमाश्चाप्तवचने ।

तस्मात् त्रिष्वेव **सर्वप्रमाणसिद्धत्वात् त्रिविधं प्रमाणमिष्टं** तदाह । तेन त्रिविधेन प्रमाणेन प्रमाणसिद्धिर्भवतीति वाक्यशेषः ।

प्रमेयसिद्धिः प्रमाणाद्धि । प्रमेयं–प्रधानं, बुद्धिः, अहङ्कारः, पञ्च तन्मात्राणि, एकादशेन्द्रियाणि, पञ्च महाभूतानि, पुरुष इति । एतानि पञ्चविंशतिस्तत्त्वानि व्यक्ताव्यक्तज्ञा इत्युच्यन्ते ।[6] तत्र किञ्चित् प्रत्यक्षेण साध्यं, किञ्चिदनुमानेन, किञ्चिदागमेनेति त्रिविधं प्रमाणमुक्तम् ॥ ४ ॥

Bhāṣya

Now by which, and with how many means of knowledge are these three objects, the Manifest, the Unmanifest and the Knower are established and which by which means of knowledge, this needs to be told. In this world, an object to be known is to be established through a means of valid knowledge, as rice by the prastha, a measure, and the sandal and the like by a balance. Therefore, the means of valid knowledge is to be described.

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१. वि०–अप्रमाणानि ।
२. ज० कुडपाः, कुडुबाः
३. मा०–तु; 'च' इति वि० पुस्तके नास्ति ।
४. ब०–प्रातिभा च जानतां ज्ञानमिति ।
५. वि०–तडागम् ।
६. वि०–°ज्ञान्युच्यन्ते ।

Perception : the ear, the skin, the eye, the tongue and the nose are the five organs of sense, intellect. Sound, touch, form, taste and smell are also the five objects of these five, in this very order. The ear comprehends sound; the skin, touch; the tongue, taste; the nose, smell. This means of right cognition is termed Perception. An object that is not comprehended by Perception or Inference is apprehended by Valid Testimony; as for instance, Indra is the king of Gods, there is the land of the Uttara Kurus, there are nymphs in the heaven etc. Unapprehended by Perception and Inference is apprehended by Valid Testimony. Moreover it is said : The Scriptures are Valid Testimony. Something is called valid on account of the freedom from blemishes, faults. With faults destroyed altogether, no one will lie, on account of the absence of a reason. 'That person is to be regarded as valid, who is engaged in his own duties, is free from attachment and hatred, and is always respected by persons of this description.' In these three means of right cognition are included all the other means of right knowledge. According to Jaimini, there are six means of right cognition. Which are those means ? Presumption, Probability, Negation, Imagination, Tradition and Analogy are the six means. Of these, Presumption is twofold : seen and heard. Now, seen—when, in one case is admitted the existence of a soul, then it is to be admitted in other cases as well : heard — Devadatta does not eat by day and yet is fat; from this is understood that he eats by night. Probability, for instance, when it is said 'prastha' it is probability of four kuḍavas. Negation is of the nature of Antecedent, Mutual, Total and Consequent. Antecedent negation, as of Devadatta in boyhood and youth. Mutual negation as the absence of jar in a cloth; Total negation, as of the horns of an ass, the son of a barren woman or a flower in the sky; Consequent negation is negation through destruction, as of a piece of a burnt cloth; just as from the observation, sight of dry grain is understood the absence of rains. In this manner Negation is of various kinds. Imagination : just as, when it is said 'The region that which lies to the south of the Vindhyas and to the north of the Sahya mountains and extends up to the sea is lovely in the world, imagination arises that there are excellent qualities in that region. Imagina-

tion is a cognition, knowledge that follows. Tradition, just as, people say that there exists a Yakṣiṇī on this bunyan tree; this is Tradition or report. Analogy, just as, a gavaya is like a cow, a tank is like the sea. These six means of right cognition are included in the three, Perception and the rest. Thus, Presumption is included in Inference; Probability, Negation, Imagination and Tradition in Valid Testimony. Therefore, since all the means of right cognition are established in the three, only three are the means of valid knowledge recognised. This means that by these three means of knowledge other means of knowledge are established. Things to be known are to be established through the valid means of right knowledge. Things to be known are the Nature, intellect, ego, the five subtle elements, the eleven organs, the five gross elements and the Spirit. These twenty-five principles are spoken of as the Manifest, the Unmanifest and the Knower. Of these, some are to be established through Perception, some through Inference and some through Valid Testimony. Thus have been explained the three means of Valid cognition.

Notes

The means of correct knowledge are given; three in number. The rationalism of the Sāṁkhyas is seen in Pramāṇāt prameya-siddhiḥ. They admit three Pramāṇas only; trividham pramāṇam iṣṭam :— Dṛṣṭam; Anumānam; Āptavacanam. All other means are included in these three, Sarvapramāṇa-siddhatvāt. These three comprise every mode of demonstration. In these three every mode of proof is fully contained. G. has eteṣu pramāṇeṣu sarva-pramāṇāni siddhāni bhavanti. V. has siddhatvāt—antarbhāvāt.

The Indian systems differ about the number of the pramāṇas. The Tārkika-rakṣā observes :

Pratyakṣam ekam cārvākāḥ kāṇādā-sugatau punaḥ ।
Anumānam ca tam ca api sāṁkhyāḥ śabdam ca te api ॥
Nyāyaikadeśino apyevam upamānam ca kecana ॥
Arthāpattyā saha etāni catvāri āhuḥ prābhākarāḥ ॥
Abhāva-ṣaṣṭhāni etāni bhāṭṭā vedāntinaḥ tathā ।
Saṁbhava-aitihya-yuktāni tāni paurāṇikāḥ jaguḥ ॥

Pramāṇam : Pramīyate anena iti ; pramām prati kāraṇatvam. V. This deals with Asaṁdigdha, Aviparīta and Anadhigataviṣaya—cittavṛtti. V. This discussion excludes Saṁśaya. Viparīta-jñāna and Smṛti. This Ārṣa-pramāṇa though true, is not referred to as being of no use to an ordinary person—a laukika person.

YD establishes after argument that all the other pramāṇas are included in these three pramāṇas. Its discussion about the pramāṇa 'Pratibhā', that sure instinct of the beings that leads them to valid knowledge and proper behaviour in the world, is interesting and it is shown that this Pratibhā is not different from 'dṛṣṭa' etc. Upamāna is really āptopadeśa while arthāpatti, saṁbhava, abhāva, ceṣṭā are anumāna and nothing else. The pramāṇas are, therefore, only three. The word 'siddha' in the Kārikā is taken to mean 'antarbhāva'.

Translation

The means of valid knowledge are recognised to be threefold : Perception, Inference and Valid Testimony, since all other means of correct knowledge are comprehended in these three. Correct knowledge of the matter to be known depends on the means of valid knowledge. (4)

V

तस्य किं लक्षणमेतदाह—

प्रतिविषयाध्यवसायो दृष्टं, त्रिविधमनुमानमाख्यातम् ।
तल्लिङ्गलिङ्गिपूर्वकं, आप्तश्रुतिराप्तवचनं च[1] ॥ ५ ॥

५ **अन्वयः** ।—प्रतिविषयाध्यवसायः दृष्टम् , अनुमानं त्रिविधम् आख्यातं, तत् लिङ्गलिङ्गिपूर्वकम्, आप्तवचनं च आप्तश्रुतिः ।

प्रतिविषयेषु श्रोत्रादीनां शब्दादिविषयेषु अध्यवसायो दृष्टं प्रत्यक्षमित्यर्थः ।

त्रिविधमनुमानमाख्यातम् । पूर्ववत् , शेषवत्[2], सामान्यतो दृष्टं चेति । पूर्वमस्यास्तीति पूर्ववद् यथा—मेघोन्नत्या वृष्टिं साधयति पूर्वदृष्टत्वात्[3] । शेषवद्यथा—समुद्रादेकं जलपलं लवणमासाद्य शेषस्याप्यस्ति लवणभाव इति । सामान्यतो दृष्टं—

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१. विहाय जयमङ्गलामन्ये सर्वे 'तु' इति पठन्ति ॥ 'च' इतिपाठस्तु भाष्यसंमतः ।
२. वि०—शेषवत् पूर्ववत् ।
३. वि०—पूर्ववृष्टित्वात् ।

देशाद्देशान्तरं प्राप्तं दृष्टं गतिमच्चन्द्रतारकं, चैत्रवत्। यथा चैत्रनामानं देशाद्देशान्तरं प्राप्तमवलोक्य गतिमानयमिति, तद्वच्चन्द्रतारकमिति। तथा पुष्पिताम्रदर्शनादन्यत्र पुष्पिता आम्रा[1] इति सामान्यतो दृष्टेन साधयति। एतत्सामान्यतो दृष्टम्[2]।

किञ्च **तल्लिङ्गलिङ्गिपूर्वकमिति**। तदनुमाने लिङ्गपूर्वकं यत्र लिङ्गेन लिङ्गी अनुमीयते, यथा—दण्डेन यतिः। लिङ्गिपूर्वकं च यत्र लिङ्गिना लिङ्गमनुमीयते, यथा—दृष्ट्वा यतिं अस्येदं त्रिदण्डमिति।

आप्तश्रुतिराप्तवचनं च। आप्ता आचार्या ब्रह्मादयः। श्रुतिर्वेदः। आप्ताश्च श्रुतिश्च आप्तश्रुतिः[3], तदुक्तमाप्तवचनमिति ॥ ५ ॥

Bhāṣya

Now the definitions of each are given.

Dṛṣṭa, seen or Pratyakṣa, perception is the application or exertion of the senses of ear and the like, in regard to their several and respective objects, to sound and the rest. Inference is of three kinds: subsequent, antecedent, and analogous. Pūrvavat is that which has an antecedent, a cause, just as, on account of the rising clouds rain is inferred, since formerly rain was the consequence. Śeṣavat is that just as when finding a pala of water from the sea to be saltish, one infers that the rest of water is also saltish. Sāmānyato dṛṣṭa—just as when the moon and the stars are observed to move from one place to another, one infers their movement, as in the case of Caitra. Just as, when one observes Caitra leaving one place and reaching another, one infers that Caitra has movement, so the moon and the stars also have movement. Similarly having seen the mango trees in blossom in one place, one infers that mango trees have blossomed elsewhere too-this is Sāmānyato dṛṣṭa. Again, Inference is that which is preceded by the knowledge of the liṅga and the liṅgin, the Middle and the Major term respectively. Preceded by the liṅga i. e. where through the liṅga, the liṅgin is inferred, just as, through the staff a mendicant. Preceded by the liṅgin i. e. where the liṅga is inferred

१. वि०—पुष्पिताम्रा। २. वि०—सामान्यदृष्टम्।
३. ब०—'आर्षत्वादेकवचनं मध्ये सहितशब्दलोपोवेति' इति टिप्पणी। वि०—आप्तश्च श्रुतिश्च आप्तश्रुती।

through the liṅgin, just as, having seen the mendicant, it is inferred that the triple-staff belongs to him. Aptavacana has been said to be valid teachers and valid scriptures. Valid teachers are like Brahmā and others. Valid scriptures are the Vedas. Thus the holy teachers and the Veda are called āptaśruti and these are the Valid Testimony.

Notes

The pramāṇas are defined and discussed. Dṛṣṭa is prativiṣaya—adhyavasāyaḥ; Trividham anumānam liṅga-liṅgi-pūrvakam; Āptaśrutiḥ āptavacanam, i. e. Ascertainment of objects in contact with the sense organs (Dṛṣṭa) ; consideration of the mark and the possessor of the mark ; and the valid testimony from verbal statement. The order given here is significant as anumāna depends on pratyakṣa and śabda depends on both of them.

Adhyavasāya : Buddhi – vyāpāra – jñāna; Ascertainment.

Prativiṣaya : Viṣinvanti viṣayiṇam anubadhnanti iti viṣayāḥ; viṣayam viṣayam prati vartate iti prativiṣayam indriyam, arthasannikṛṣṭam indriyam iti arthaḥ V.

Liṅga – liṅgi – pūrvaka : G. of the liṅga from the liṅgi and vice versa. From known unconditioned coexistence of the liṅga and the liṅgi. S. liṅga – liṅgi – bhāvasaṁbandha – parāmarśajanya.

The Sāṁkhyas and the Naiyāyikas admit the three modes of anumāna as follows :

Pūrvavat : From the cause to the effect. Vātsyāyana NB. From the gathering rain clouds to the rains. Inference based on prior perception. G.

Śeṣavat : From the effect to the cause. Vātsyāyana NB. From the flooded rivers to the rains. From the observed facts to the rest. Salty character of the ocean from its drop. Sāmānyato Dṛṣṭa : Inference by analogy. The sun moves as it occupies different places like Caitra. Vātsyāyana NB. V.

Viṣīyante upalabhyante ityarthaḥ. YD.

Pūrvavat : 'yadā kāraṇamabhyuditam dṛṣṭvā bhaviṣyattvam kāryasya pratipadyate. YD.

Seṣavat : yadā kāryanirvṛtim dṛṣṭvā kāraṇasadbhāvam pratipadyate. YḌ.

Sāmanyato dṛṣṭa : yatra ekadārthayoravyabhicāramupalabhya deśāntare kālāntare ca tajjātīyayoravyabhicāram pratipadyate. YD.

Vīta and the avīta are explained in the YD as

Yadā hetuḥ svarūpeṇa sādhyasiddhau prayujyate ।
Sa vīto'rthāntarākṣepāditaraḥ pariśeṣitaḥ ॥.

A detailed study of the trividham anumānam is by A. B. Dhruva:—Trividham Anumānam 'POC', Poona II; pp.251–280.

V's scheme is different. He observes :

	Anumāna	
(Anvayamukhena) Vīta		Avīta (Vyatirekamukhena)
Pūrvavat	Sāmānyato Dṛṣṭa.	Seṣavat

Āpta : This is not confined to the Scriptures. For we hear

Svakarmaṇi abhiyuktaḥ yaḥ rāgadveṣa–vivarjitaḥ ।
Nirvairaḥ pūjitaḥ sadbhiḥ āpto jñeyaḥ sa tādṛśaḥ ॥

V. observes : Āgamo hi āptavacanam āptam doṣakṣayāt viduḥ
kṣīṇadoṣo anṛtam vākyam na brūyāt hetu—asaṁbhavāt ॥

Upamāna, Arthāpatti, Saṁbhava are anumānas; Abhāva is pratyakṣa and Aitihya is Sabda; so three pramāṇas are enough.

Translation

Perception is the ascertainment of the objects through the contact of the sense-organs. Inference is said to be of three kinds and is the result of the knowledge of the Liṅga, the characteristic mark and the Liṅgi, the possessor of this characteristic mark. And the Valid Testimony is a true revelation and a right assertion. (5)

VI

एवं त्रिविधं प्रमाणमुक्तं, तत्र केन प्रमाणेन किं साध्यमुच्यते—

सामान्यतस्तु दृष्टादतीन्द्रियाणां प्रसिद्धिरनुमानात्[1] ।
तस्मादपि चासिद्धं परोक्षमाप्तागमात् सिद्धम्[2] ॥ ६ ॥

६ **अन्वयः** ।–अतीन्द्रियाणां तु सामान्यतो दृष्टात् अनुमानात् प्रसिद्धिः । तस्मादपि च असिद्धं परोक्षम् आप्तागमात् सिद्धम् ।

सामान्यतोदृष्टादनुमानात् अतीन्द्रियाणां, इन्द्रियाण्यतीत्य वर्तमानानां सिद्धिः । प्रधानपुरुषावतीन्द्रियौ सामान्यतोदृष्टानुमानेन साध्येते यस्मान्महदादि लिङ्गं त्रिगुणम् । यस्येदं त्रिगुणं कार्यं तत्प्रधानमिति । यतश्चाचेतनं चेतनमिवाभाति, अतोऽन्योऽधिष्ठाता पुरुष इति । व्यक्तं प्रत्यक्षसाध्यम् ।

तस्मादपि चासिद्धं परोक्षमाप्तागमात् सिद्धम् । यथा इन्द्रो देवराजः, उत्तराः कुरवः, स्वर्गेऽप्सरस इति परोक्षमाप्तवचनात् सिद्धम् ॥६॥

Bhāṣya

In this manner the threefold means of right knowledge have been explained. Now is explained which means establishes what.

By Inference from analogy, of things beyond the senses—the ascertainment of objects existing and transcending the senses. The Nature and the Spirit are transcendent, beyond sense-perception, and are established by reasoning from analogy : since the mergent Mahat and the rest are possessed of three Attributes. That is the Nature of which this 'possessed of the three Attributes' is the effect : since the non-intelligent appears as the intelligent, therefore, there must be something other, a conscious Spirit, to superintend it. The Manifest is established through direct Perception. That which is not established by this and cannot be established through direct perception, is established by Valid Testimony, just as, Indra is the king of the gods; there is the land of the Northern Kurus; there are the nymphs in the heaven-all these, which cannot be directly perceived are established through Valid Testimony.

१. विहाय जयमङ्गलाटिप्पणीं 'प्रतीतिरनुमानात्' इति सर्वसम्मतः पाठः ।
२. मा०–साध्यम् ।

Notes

The interpretation of the first line is open to doubt. Is the line to be divided into two parts as Nārāyana and D. following him have done? Dṛṣṭāt refers to Pratyakṣa and so defines its scope, while the second part defines that of the Anumāna and the second line would refer to the Word. "The knowledge of the formal or generic existence, all related forms is by perception; of things beyond the senses by inference; that which cannot be determined by this method and cannot be perceived must be determined by fitting means, revelation, D. So also C. 'Sensible objects become known by perception;' but it is by inference, reasoning, that acquaintance with things transcending the sense is obtained and a truth which is neither to be directly perceived, nor to be inferred from reasoning, is deduced from revelation.' G. and V. however, take the words sāmānyataḥ dṛṣṭāt as going with Anumāna and understand the phrase as 'by inference based on analogy'. The Sāṁkhyas use the Inference by analogy to prove the existence of the Pradhāna and the Puruṣa. W. objects to this interpretation of G. and V. on the grounds that Indian logicians do not use the word Sāmānya in the sense of analogy and secondly, Reasoning by analogy is but a part of Inference and not the whole of it.

Pūrvavat anumāna is Inference based on prior specific perception and perception simple : these two are the ways of the common man. Inference on analogy has a wider and greater range than these two. 'Ca' might refer to the Śeṣavat anumāna. Pūrvavat and Śesvat are based on causal relation while the sāmānyato dṛṣṭa is based on the perception or cognition of Sāmānya, the identity, the kind or the universal. Pūrvavat would refer to a repeated instance but sāmānya involves a unification of different spheres; i. e. to find an identity and ensure the applicability of a principle.

By the admission of Āptavacana we have Reason and Faith, a sort of intellectual dualism. The Sāṁkhyas admit it as a result of policy, of not opposing the Scriptures and secondly, because Śruti has rationality inherent in it. Mukerjee explains Āptavacana as rational comprehension of the Scriptures following V. who remarks Śabda is śabdajanita-arthajñāna.

Translation

Knowledge of objects that are beyond the reach of the senses are known through the Inference based on analogy. What is not directly perceived, is beyond the senses and is not proved by Inference as well, is established through Valid Testimony. (6)

VII

अत्र कश्चिदाह—प्रधानं[1] पुरुषो वा नोपलभ्यते। यच्च[2] नोपलभ्यते लोके तन्नास्ति। तस्मात्तावपि न स्तः। यथा—द्वितीयं शिरः, तृतीयो बाहुरिति, तदुच्यते—अत्र सतामप्यर्थानामष्टधोपलब्धिर्न भवति। तद्यथा—

अतिदूरात् सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात्।
सौक्ष्म्याद् व्यवधानादभिभवात् समानाभिहाराच्च ॥ ७ ॥

७ अन्वयः।—अतिदूरात् (अति) सामीप्यात् इन्द्रियघातात् मनोऽनवस्थानात् सौक्ष्म्यात् व्यवधानात् अभिभवात् समानाभिहाराच्च (सतामपि अनुपलब्धिः)।

इह सतामप्यर्थानां **अतिदूराद**नुपलब्धिर्दृष्टा। यथा—देशान्तरस्थानां चैत्रमैत्रविष्णुमित्राणाम्

सामीप्यात्। यथा चक्षुषोऽञ्जनानुपलब्धिः।

इन्द्रियाभिघातात्। यथा—बधिरान्धयोः शब्दरूपानुपलब्धिः।

मनोऽनवस्थानात्। यथा—व्यग्रचित्तः सम्यक्कथितमपि नावधारयति।

सौक्ष्म्यात्। यथा—धूमोष्मजलनीहारपरमाणवो गगनगता नोपलभ्यन्ते।

व्यवधानात्। यथा—कुड्येन पिहितं वस्तु नोपलभ्यते।

अभिभवात्। यथा—सूर्यतेजसाभिभूता ग्रहनक्षत्रतारकादयो नोपलभ्यन्ते।

समानाभिहारात्। यथा—मुद्गराशौ मुद्गः क्षिप्तः, कुवलयामलकमध्ये कुवलयामलके क्षिप्ते, कपोतमध्ये कपोतो नोपलभ्यन्ते, समानद्रव्यमध्याहृतत्वात्। एवमष्टधाऽनुपलब्धिः सतामर्थानामिह दृष्टा ॥७॥

Bhāṣya

Now one might urge: The Nature and the Spirit are not perceived; that which is not perceived in this world, does not exist, therefore, the two also do not exist, like a second head or a third hand. To this it is to be said : in this world, things even when existing, are not perceived due to eight causes. To explain :—

१. वि०—प्रधानः। २. वि०—यश्च।

In this world objects even though existing are not perceived on account of excessive distance, as for instance, Caitra, Maitra and Viṣṇuśarmā living in other countries. On account of extreme nearness, as the eye cannot perceive the collyrium in itself. On account of defect of the organs, as the deaf and the blind cannot apprehend sound and form. On account of inattention, just as a man who is distracted cannot comprehend anything however, neatly explained. On account of minuteness, just as the particles of smoke, heat, water and frost, though existing in the sky are not seen. On account of obstruction, just as an object obstructed by a wall. On account of suppression, just as the planets, asterisms and stars are not visible being suppressed by the lustre of the sun. On account of intermixture with the similar, just as a grain of bean in a heap of the beans, a lotus and a myrobalan in the heaps of the lotuses and of the myrobalans, a pigeon in a flock of pigeons, are not visible, being mixed with what is similar. In this manner, in eight ways are not seen the objects, even when they exist.

Notes

The causes of non-perception are given: 1 Extreme Distance, atidūra; 2 Extreme Proximity, atisāmīpya; Injury to the senses indriya-ghāta; Unsteadiness of the mind, mano'navasthāna; Subtlety, saukṣmya. Veiling, vyavadhāna; Suppression, abhibhava; Blending with the similar, samāna-abhihāra.

The Jayamaṅgalā classifies the doṣas as Desa-doṣa; Indriya-doṣa; Viṣaya-doṣa and Arthāntara-doṣa.

'Ca' at the end suggests other similar reasons like the anudbhava, non manifestation.

A bird flown far away; Collyrium in the eye; Colour and Sound to the blind and the deaf; Distracted minds and the objects in front of them; Subtle atoms of smoke etc., A thing behind a veil; Dominance of another. A bean in the heap of beans or a drop in the ocean and the curds in the milk are the instances of these causes.

The discussion refers to the objects that exist and yet are invisible, according to G. who observes Satām api arthānām anupalabdhiḥ.

Non-perception can result in two cases, where the perception is not possible, the hare's horn and where it is possible, the hare. The first variety may properly lead to the conclusion regarding non-existence.

Translation

Things remain imperceptible on account of great distance, extreme proximity, defect of the organs, non-steadiness of the mind, minuteness, interposition, predominance and intermixture with the like. (7)

VIII

एव चास्ति किमभ्युपगम्यते, प्रधानपुरुषयोरप्येतयोर्वा अनुपलब्धिः केन हेतुना, केन चोपलब्धिस्तदुच्यते—

सौक्ष्म्यात्तदनुपलब्धिर्नाभावात्, कार्यतस्तदुपलब्धिः[1] ।
महदादि तच्च कार्यं, प्रकृतिविरूपं सरूपं च[2] ॥८॥

८ **अन्वयः** । तदनुपलब्धिः सौक्ष्म्यात्, अभावात् न । कार्यतः तदुपलब्धिः । तच्च कार्यं महदादि प्रकृतिविरूपं सरूपं च ।

सौक्ष्म्यात्तदनुपलब्धिः । प्रधानस्येत्यर्थः । प्रधानं सौक्ष्म्यान्नोपलभ्यते. । यथा—आकाशे धूमोष्मजलनीहारपरमाणवः सन्तोऽपि नोपलभ्यन्ते । कथं तर्हि तदुपलब्धिः —

कार्यतस्तदुपलब्धिः । कार्यं दृष्ट्वा कारणमनुमीयते । अस्ति प्रधानं कारणं यस्येदं कार्यम् । बुद्धिरहङ्कारपञ्चतन्मात्राणि एकादशेन्द्रियाणि पञ्च महाभूतान्येव तत्कार्यम् ।

तच्च कार्यं प्रकृतिविरूपम् । प्रकृतिः प्रधानं तस्य विरूपं प्रकृतेरसदृशम् ।

सरूपं च । समानरूपं च । यथा—लोकेऽपि पितुस्तुल्य इव पुत्रो भवत्यतुल्यश्च । येन हेतुना तुल्यमतुल्यं तदुपरिष्टाद्वक्ष्यामः ॥ ८ ॥

Bhāṣya

Thus, what is to be ascertained by any means does exist. Now is to be explained by what reasons is there the non-perception of the Nature and the Spirit and how can these be perceived.

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१. '°लब्धेः' इत्यन्येषां सर्वेषां पाठः।

२. अन्ये तु 'प्रकृतिसरूपं विरूपं च' इति पठन्ति

Its, that is, of the Nature, non-apprehension is due to minuteness. The Nature, on account of its subtle character, minuteness, is not perceived, just as in the ether, the atoms of smoke, heat, water and frost, though existing are not perceived. Then, how is it to be ascertained? It is to be ascertained through its effects. From the observation of the effect, the cause is inferred. There is the Nature as the cause whose effects are all these. Intellect, ego, the five subtle elements, the eleven organs and the five gross elements are its effects. And these effects are dissimilar to the Nature. Prakṛti means Pradhāna, the Nature and dissimilar to it, to Nature: and also similar, that is, of the same form, just as in this universe the son is like as well unlike the father. In what respects similar and in what dissimilar, we shall explain later on.

Notes

After having mentioned the general causes of non-perception, this verse mentions the specific cause for the non-perception of Pradhāna, the undeveloped. Saukṣmya is to be understood as the difficulty for investigation and not Aṇutva. As Vijñānabhikṣu explains 'durūhatvam saukṣmyam na tu aṇutvam prakṛteḥ vibhutvāt iti'.

The reading in the second line is 'prakṛti-sarūpaṁ-virūpam ca' in S, 'prakṛti-virūpam-svarūpam ca' in C. It is accepted by Lassen and in this case, svarūpam will go in relation with Mahat, intellect. But for obvious reasons and as the testimony of all the Mss, shows, sarūpam is to be preferred. Sarūpatva and Virūpatva, both are essential for the cause and effect relation; the first by itself would produce bare identity while the second by itself would produce bare difference; while as a matter of fact, both are necessary for the kārya-kāraṇa-bhāva. As V. observes kāryāt kāraṇa-mātram gamyate.

There are four different views in Indian philosophy regarding the origination of the effect from the cause: Bauddhaḥ: Asataḥ sat jāyate relying possibly on the Śruti Asadeva idam agre āsīt; Vedāntinaḥ: Ekasya sataḥ vivartaḥ kāryajātam na vastusat; these rely on the Śruti Sadeva saumya idam agre āsīt, na iha nānāsti kiṁcana. The Vaiśeṣikas and the Naiyāyikas:

Sataḥ asat jāyate, utpatteḥ pūrvam advidyamānam kāryam jāyate. The Sāṁkhyas: Sataḥ sat jāyate iti vṛddhāḥ-account given by V.

YD here introduces a full-length discussion of the 'asatkāryavāda', a pūrvapakṣa no doubt, and adds a few points in its support only to refute them later. These points are (i) agrahaṇāt (ii) kriyāguṇavyapadeśāsaṁbhavāt, (iii) kartṛprayāsasāphalyāt, (iv) āraṁbha-uparamayorādyantāviśeṣaprasaṅgāt, (v) utpattidharmasyādyantayoraviśeṣaprasaṅgāt and (vi) janmasat-śabdayorvirodhāt.

Translation

That original principle is not seen on account of its subtlety, not on account of its non-existence. It is perceived through its effects. Mahat, the intellect and others are its effects and are both like the Prakṛti, the cause, as well as unlike it. (8)

IX

यदिदं महदादि कार्यं तत्किं प्रधाने सत् उताहोस्वित् असत्–आचार्यविप्रतिपत्तेरयं संशयः। यतोऽत्र सांख्यदर्शने सत्कार्यं, बौद्धादीनामसत्कार्यम्। यदि सत्—असन्न भवति, अथासत्—सन्न भवतीति विप्रतिषेधस्तत्राह—

असदकरणादुपादानग्रहणात्, सर्वसम्भवाभावात्।
शक्तस्य शक्यकरणात्, कारणभावाच्च, सत्कार्यम्॥ ९॥

९. **अन्वयः**।—असदकरणात् उपादानग्रहणात् सर्वसम्भवाभावात् शक्तस्य शक्यकरणात् कारणभावाच्च कार्यं सत्।

असदकरणात्। न सत् असत्। असतोऽकरणं, तस्मात् सत्कार्यम्। इह लोके असत्करणं नास्ति। यथा–सिकताभ्यस्तैलोत्पत्तिः। तस्मात्सतः करणादस्ति प्रागुत्पत्तेः[1] प्रधाने व्यक्तम्। अतः सत्कार्यम्।

किं चान्यत्—**उपादानग्रहणात्**। उपादानं कारणं, तस्य ग्रहणात्। इह लोके यो येनार्थी स तदुपादानग्रहणं करोति–दध्यर्थी क्षीरस्य, न तु जलस्य। तस्मात्सत्कार्यम्।

इतश्च, **सर्वसम्भवाभावात्**। सर्वस्य सर्वत्र सम्भवो नास्ति। यथा—सुवर्णस्य रजतादौ तृणपांशुसिकतासु। तस्मात्सर्वसम्भवाभावात्सत्कार्यम्।

1. वि०–प्रागुप्तेः।

इतश्च, **शक्तस्य शक्यकरणात्**। इह कुलालः शक्तो मृद्दण्डचक्रचीवररज्जुनीरादिकरणोपकरणं वा शक्यमेव घटं मृत्पिण्डादुत्पादयति। तस्मात्सत्कार्यम्।

इतश्च, **कारणभावाच्च सत्कार्यम्**। कारणं यल्लक्षणं तल्लक्षणमेव कार्यमपि।[1] यथा—यवेभ्यो[2] यवाः, व्रीहिभ्यो व्रीहयः। यदाऽसत्कार्यं स्यात्ततः कोद्रवेभ्यः शालयः स्युः। न च सन्तीति तस्मात् सत्कार्यम्। एवं पञ्चभिर्हेतुभिः प्रधाने महदादि लिङ्गमस्ति। तस्मात् सत उत्पत्तिः, नासत इति ॥ ९ ॥

Bhāṣya

Here a doubt arises, on account of the conflicting opinions of the teachers, whether the effect, intellect and the rest, are already existing in the Nature or not. According to the Sāṁkhya doctrine, the effects are existing in the cause, while according to the Bauddhas, the effects are not so existing ; for that which is, cannot cease to be; and that which is not, can by no means be : this is a contradiction. Here it is said.

From there being no production of that which does not exist : non-existent is that which does not exist ; since there can be no production of that what does not exist, therefore, the effect exists. In this world there is no production of the non-existent just as oil cannot be produced from the sands : and since the existent can be produced, therefore, the effect exists prior to production. Therefore, the Manifest is in the Nature, since the effect exists. Again, on account of the selection of the material : Upādāna means the material cause and on account of the selection of this material cause; in this world, a man selects the material cause of that what he desires to have : one desirous of curds selects milk and not water. Therefore, the effect exists. And for this reason also : since everything cannot be produced from everything or everywhere. All the things are not produced at all places, just as gold cannot be produced from silver, grass, dust and sand. So, since everything cannot be produced from everywhere, the effect exists. And on account of this also : since a competent thing produces that which it is competent to produce. In this world, a competent person, a potter, or the competent means like the earth, wheel, a thread of rags, water etc.

1. वि०—कार्यमेव।　　2. वि०—यवेभ्योऽपि।

produce only, from the lump of clay, the jar, which is capable of being produced. Therefore the effect exists. And from this reason also, that the effect is of the nature of the cause : Whatever is the nature of the cause, the same is the nature of the effect, just as barley is produced from barley and rice from rice. If the effect were non-existent, then rice could be produced from the kodravas, but they are not so produced, hence, the effect exists. In this manner, on account of these five reasons, the mergent Mahat and the rest, exists in the Nature. Hence it is proved that the existent is produced and not the non-existent.

Notes

The famous arguments of the Sāṁkhyas for establishing the Sat-kārya-vāda are given here.

1. Asat akaraṇāt : Non-existent cannot be brought into existence.
2. Upādāna grahaṇāt : There is a recourse to appropriate or specific material causes.
3. Sarva-sambhava-asaṁbhavāt : There is no production of all (by all). S; Everything is not by every means possible. C. Non-existence of universal production. D.
4. Śaktasya śakyakaraṇāt : The potent produces that, of what it is capable.
5. Kāraṇa-bhāvāt : Non-different from the cause, like being produced by the like.

Sat-kāryam : kāraṇa-vyāpārāt prāk iti śeṣah. V.

The point to be proved is the existence of the effect prior to its creation and not the mere existence as such of the effect. The Sat-kārya is the main crux.

Asadakaraṇāt : na hi nīlam śilpisahasreṇa api śakyam pītam kartum. Sataḥ abhivyaktiḥ upapannā; asataḥ kāraṇe na nidarśanam. Pīḍanena tileṣu tailam, avaghātena dhānyeṣu taṇḍulāḥ, dohanena saurabheyiṣu payaḥ. Asat is object and not the agent. Things are not produced from destruction, as the analogies of the seed and clay lump may be interpreted to teach. The potency belongs to the particles of seed and clay.

Similarly, even if it is said that existence and non-existence are the properties of the ghaṭa, that cannot go at all against the existence of the ghaṭa. M. Cousin is wrong in saying that Kapila denies cause altogther, by making cause and effect of the same nature. Mill observes ' every fact which has a beginning has a cause; an invariability of succession is found by observation to obtain between every fact in nature and some other fact which preceded it.' The Tarkasaṁgraha, hence, rightly defines cause as Anyathāpūrvabhāva-or pūrvavṛtti. Things proceed from their respective sources; certain sequents follow certain antecedents.

Upādāna grahaṇāt : Cause and effect mutually imply each other; Kāryeṇa saṁbaddham kāraṇam kāryasya janakam; saṁbaddhaśca kāryasya asataḥ na saṁbhavati tasmāt sat. V. Yo yena arthī sa tat-upādānagrahaṇam karoti dadhi-arthi kṣīrasya na tu jalasya G. Jaya. and V. understand grahaṇa as saṁbandha, because of the relatedness to the material cause. Māṭhara, Candrikā and G. understand grahaṇa as ' going to '. It will be seen that G's argument recurrs in Śaktasya śakya etc. and V's recurrs in Sarva-saṁbhavā etc. Relation is always a fact between two existents.

Sarvasaṁbhava abhāvāt : Sarvasya-sarvatra saṁbhavaḥ na asti suvarṇasya rajatādau tṛṇapāṁśusikatāsu. G. Asaṁbaddhasya janyatve asaṁbaddhatvāt aviśeṣena sarvam kāryajātam sarvasmāt bhavet. ' Asatve nāsti sambandhaḥ kāraṇaiḥ sattva-saṁgibhiḥ/asaṁbaddhasya ca utpattim icchataḥ na vyavastithiḥ.'॥V.

Śaktasya śakya-karaṇāt : Śaktaḥ. śakyam eva utpādayati. G. Sā śaktiḥ sarvatra śakye va. Sarvatra cet avyavasthā. Śakye cet katham asati śakye. Śaktibhedaḥ cet kāryasaṁbaddhaḥ syāt asaṁbaddhaḥ vā; saṁbaddhatve sat-kāryam, asaṁbaddhatve avyavasthā V. Śaktasya śakya ...: yathā ca Sūryaḥ sūryakāntadagnim utpādayitum samarthaḥ na candrakāntācca pānīyam'. YD.

Kāraṇabhāvāt: Effect is non-different from the cause. Kāraṇam yat lakṣaṇam tat lakṣaṇam eva kāryam. G Kāryasya Kāraṇātmakatvāt V. From the nature of the cause, D. Yat kāryam tasya anyam kāryam prati kāraṇatvam dṛśyate. STV.

The effect is developed cause and the cause is undeveloped effect. G. H. Lewes denies any difference between cause and effect. V. mentions the following additional kāryasya kāraṇa-abhedasādhanāni ca pramāṇāni : Tat dharmatvāt : dharmaḥ paṭaḥ tantūnām; bhede na yathā gauḥ aśvasya. Dharma is subsistence. 2 Upādāna-upādeya-bhāvāt : the relation of constituent cause, bhede na yathā ghaṭapaṭayoḥ 3 Saṃyoga-aprāpti-abhāvāt : no conjunction or no separation. bhede yathā kuṇḍabadare vā himavat vindhyayoḥ. 4. Gurutvāntarakārya-agrahaṇāt : the effect does not vary in weight etc. hence tantavaḥ tena tena saṃsthānabhedena pariṇatāḥ paṭaḥ. The problem however is not so simple, for the question remains whether the udbhava is existence or not.

Translation

Effect subsists even prior to the operation of the cause: for that which does not exist cannot be by any means brought into existence : further, only appropriate materials are selected; every thing is not by every means possible : capable causes produce only that which they are competent to produce : and the effect is not different from the cause. (9)

X

प्रकृतिविरूपं सरूपं च यदुक्तं तत् कथमित्युच्यते--

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम् ।
सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम् ॥ १० ॥

१० **अन्वयः** ।--व्यक्तं हेतुमत् अनित्यम् अव्यापि सक्रियम् अनेकम् आश्रितं लिङ्गं सावयवं परतन्त्रं (च) अव्यक्तं विपरीतम् ।

व्यक्तं महदादिकार्यं **हेतुमदिति** । हेतुरस्यास्तीति हेतुमत् । उपादानं हेतुः, कारणं, निमित्तमिति पर्यायाः । व्यक्तस्य प्रधानं हेतुरस्ति, अतो हेतुमद्व्यक्तं भूतपर्यन्तम् । हेतुमद्बुद्धितत्त्वं, प्रधानेन, हेतुमानहङ्कारो बुद्ध्या, पञ्च तन्मात्राणि एकादशेन्द्रियाणि हेतुमन्त्यहंकारेण, आकाशं शब्दतन्मात्रेण हेतुमत् , वायुः स्पर्शतन्मात्रेण हेतुमान्, तेजो रूपतन्मात्रेण हेतुमत् , अपो रसतन्मात्रेण हेतुमत्यः, पृथिवी गन्धतन्मात्रेण हेतुमती । एवं भूतपर्यन्तं व्यक्तं हेतुमत् ।

किं चान्यत् , **अनित्यम्** । यस्मादन्यस्मादुत्पद्यते, यथा--मृत्पिण्डादुत्पद्यते घटः स चानित्यः ।

किं च, **अव्यापि** । असर्वगमित्यर्थः । यथा प्रधानपुरुषौ सर्वगतौ, नैवं व्यक्तम् ।

किं चान्यत्, **सक्रियम्** । संसारकाले संसरति, त्रयोदशविधेन करणेन संयुक्तं सूक्ष्मं शरीरमाश्रित्य संसरति, तस्मात् सक्रियम् ।

किं चान्यत्, **अनेकम्** । बुद्धिरहङ्कारः पञ्च तन्मात्राण्येकादशेन्द्रियाणि[1] पञ्चमहाभूतानि चेति[2] ।

(किं चान्यत्, **आश्रितम्** । स्वकारणमाश्रयते । प्रधानाश्रिता बुद्धिः, बुद्धिमाश्रितोऽहङ्कारः, अहङ्काराश्रितानि एकादशेन्द्रियाणि पञ्च तन्मात्राणि, पञ्चतन्मात्राश्रितानि पञ्चमहाभूतानीति ।)[3]

किं च, **लिङ्गम्** । लययुक्तम् । लयकाले पञ्च महाभूतानि तन्मात्रेषु लीयन्ते, तान्येकादशेन्द्रियैः सहाहङ्कारे, स च बुद्धौ, सा च प्रधाने लयं यातीति ।

तथा, **सावयवम्** । अवयवाः शब्दस्पर्शरसरूपगन्धाः, तैः सह ।

किं च, **परतन्त्रम्** । नात्मनः प्रभवति । यथा–प्रधानतन्त्रा बुद्धिः बुद्धितन्त्रोऽहङ्कारः, अहङ्कारतन्त्राणि तन्मात्राणीन्द्रियाणि च, तन्मात्रतन्त्राणि पञ्चमहाभूतानि च । एवं परतन्त्रं परायत्तं व्याख्यातं व्यक्तम् ।

अथोऽव्यक्तं व्याख्यास्यामः । **विपरीतमव्यक्तम्** । एतैरेव गुणैर्यथोक्तैर्विपरीतमव्यक्तम् । हेतुमद् व्यक्तमुक्तम् । नहि प्रधानात् परं किञ्चिदस्ति, यतः प्रधानस्यानुत्पत्तिः, तस्मादहेतुमदव्यक्तम् ।

तथा अनित्यं च व्यक्तं, नित्यमव्यक्तं अनुत्पद्यमानत्वात् । नहि भूतानीव[4] कुतश्चिदुत्पद्यत इति नित्यं प्रधानम्[5] ।

किं च, अव्यापि व्यक्तं, व्यापि प्रधानं, सर्वगतत्वात् ।

सक्रियं व्यक्तं, अक्रियमव्यक्तं, सर्वगतत्वादेव ।

तथा अनेकं व्यक्तं, एकं प्रधानं, कारणत्वात् । त्रयाणां लोकानां प्रधानमेकं कारणं, तस्मादेकं प्रधानम् ।

तथा आश्रितं व्यक्तं, अनाश्रितमव्यक्तं, अकार्यत्वात् । नहि प्रधानादस्ति किञ्चित्परं यस्य प्रधानं कार्यं स्यात् ।

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१. वि०–°याणि च । २. 'चेति' इति वि०–पुस्तके नास्ति ।

३. धनुश्चिह्नाङ्कितः पाठः केवलं ब०–पुस्तके लभ्यते । वि०–पुस्तके तु 'तन्मात्राश्रितानि' इत्येवोपलभ्यते । अक्षरमर्यादया चैष पाठः वि०–पुस्तके स्खलित इति भाति ।

४. वि०–भूतानि ।

५. मदीयः पाठः । वि०–°दुत्पद्यन्तेति प्रधानम् । ब०–°दुत्पद्यत इत्यव्यक्तं प्रधानम् ।

तथा व्यक्तं लिङ्गं, अलिङ्गमव्यक्तं, नित्यत्वात् । महदादि लिङ्गं प्रलयकाले परस्परं प्रलीयते, नैवं प्रधानं, तस्मादलिङ्गम् प्रधानम् ।

तथा सावयवं व्यक्तं, निरवयवमव्यक्तं, नहि शब्दस्पर्शरसरूपगन्धाः प्रधाने सन्ति ।

तथा परतन्त्रं व्यक्तं, स्वतन्त्रमव्यक्तं, प्रभवत्यात्मनः ॥ १० ॥

Bhāṣya

It was said that dissimilar and similar with the Nature, how is that, that is explained.

The Manifest, effects like the Mahat and the rest, has a cause. Hetumat means that which has a cause. The words Upādāna, Hetu, Karaṇa, Nimitta are all synonymns. The Manifest has the Nature as its cause, hence the Manifest up to the gross elements is caused. Intellect has its cause the Nature; ego has its cause the intellect, the five subtle elements, and the eleven organs are possessed of a cause through the ego. The ether has a cause in subtle element of sound; the wind in the subtle element of touch; light in the subtle element of form; water in the subtle element of taste; the earth in the subtle element of smell—in this manner the Manifest up to the gross elements, has a cause. Further, it is non-eternal : since it is produced from another, just as a jar is produced from a lump of clay and is non-eternal. Further, it is not all-pervading, non-extensive, i. e. just as the Nature and the Spirit are all-pervading, not so the Manifest. Moreover, it is active, since it migrates at the time of creation. Along with the subtle body, invested with the thirteenfold organs it migrates and therefore is active. Further, it is manifold : intellect, ego, the five subtle elements, the eleven organs and the five gross elements supported by the subtle elements. (Further, it is dependent : dependent on its cause; intellect depends on the Nature, ego upon intellect, the eleven organs and the five subtle elements upon ego; and the five gross elements on the five subtle elements). It is, again, mergent i. e. it has the property of merging : at the time of the dissolution, the five elements merge into the subtle elements; these with the eleven organs in the ego, the ego in the intellect and the intellect merges in the Nature. Further, it is possessed of parts—with its parts, sound, touch, taste, form and smell. It is

governed, not self-dependent, since the intellect is subordinate to the Nature, the ego to intellect; the subtle elements and the organs to ego and the gross elements subordinate to the subtle elements. In this manner is explained the subordinate, dependent Manifest. Now, we will explain the Unmanifest. The Unmanifest is the reverse i. e. just with the reverse of these very qualities mentioned, the Unmanifest is the reverse. The Manifest was said to have a cause. There is nothing higher than the Nature; therefore, the Nature is not produced, hence, the Unmanifest is without a cause. Again, the Manifest is non-eternal but the Unmanifest is eternal, since it is not produced. The Nature is not produced from anything else just as the gross element are. So it is eternal. Again, the Manifest is not extensive, all-pervading, the Unmanifest is all-pervading, on account of omnipresence. The Manifest is active, the Unmanifest is inactive also because of omnipresence. Again, the Manifest is manifold, the Nature is one, because it is the cause. The Nature is the one cause of the three worlds, therefore the Nature is one. Again, the Manifest is supported, the Unmanifest is unsupported, not being a product. There is nothing higher and beyond Nature of which it could be the effect. Again, the Manifest is mergent, the Unmanifest is non-mergent being eternal : the Manifest is mergent : Mahat and the rest, at the time of the dissolution, merge in one another, but not so the Nature, hence it is non-mergent. Again, the Manifest is possessed of parts, the Unmanifest is partless, for the sound, touch, taste, form and smell do not exist in the Nature. Further, the Manifest is governed, the Unmanifest is independent, it being its own master.

Notes

The characteristics of the Vyakta are stated and it is distinguished from the Avyakta. So also in 'c' Pradhāna is distinguished from the Self. The root in vyakta and avyakta is vi-añj, to make distinct, clear.

Hetumat-having a cause; Anitya-non-eternal; Avyāpi—non-pervasive; Sakriya—unstable, changing and mobile, Parispandavat V. Saṁsarati śarīram āśritya. G.

Aneka-having many variations. G. M. refer to the 23 principles, Mahat etc. V. refers to the Buddhi as distinct from the Puruṣa. Vijñānabhikṣu refers to the Sarga.

Āśrita-Supported by the cause, accidental, supporting. V. has 'svakāraṇam āśritam'.

Sāvayava-having parts, joined. V. Miśraṇam.—having śabda, guṇa, bāhya and ādhyātmika bhedas.

Paratantra-dependence on the unevolved, the Avyakta.

Liṅga-Capable of being merged in Prakṛti. V. understands the Vyakta as the mark, liṅga, of the Avyakta as it leads to its inference. G. understands it as laya-yukta. layam yāti iti liṅgam. Jaya. gives both these meanings. SPB. has kāraṇa-anumāpakatvāt laya-gamanāt vā liṅgam; STV. has kāraṇe līyate iti. Paramārtha as, translated by Takakusu, has dissoluble'.

Thus in all these points the Avyakta the Unmanifest, is different from the Vyakta, the Manifest.

Translation

The Manifest, the evolved is caused, non-eternal, non-pervasive, mobile, manifold, dependent, mergent, conjunct and governed. The Unmanifest, the unevolved is the reverse. (10)

XI

एवं व्यक्ताव्यक्तयोर्वैधर्म्यमुक्तं साधर्म्यमुच्यते। यदुक्तं स्वरूपं च—

त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि।
व्यक्तं तथा प्रधानं, तद्विपरीतस्तथा च पुमान्॥ ११॥

११ **अन्वयः**।—व्यक्तं तथा प्रधानं त्रिगुणम् अविवेकि विषयः सामान्यम् अचेतनं प्रसवधर्मि।। पुमान् तद्विपरीतः तथा च।

त्रिगुणं व्यक्तम्। सत्त्वरजस्तमांसि त्रयो गुणा यस्येति।

अविवेकि व्यक्तम्। न विवेकोऽस्यास्तीति। इदं व्यक्तमिमे गुणा इति न विवेकं कर्तुं याति, अयं गौरयमश्व इति यथा। ये गुणास्तद्व्यक्तं, यद्व्यक्तं ते च गुणा इति।

तथा **विषयो** व्यक्तम्। भोज्यमित्यर्थः। सर्वपुरुषाणां विषयभूतत्वात्। तथा **सामान्यं** व्यक्तम्। मूल्यदासीवत्[1] सर्वसाधारणत्वात्।

अचेतनं व्यक्तम्। सुखदुःखमोहान्न चेतयतीत्यर्थः।

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१. जयमङ्गलायां मल्लदासी शब्दो व्यवहृतः।

तथा **प्रसवधर्मि** व्यक्तम्। तद्यथा–बुद्धेरहङ्कारः प्रसूयते, तस्मात् पञ्च तन्मात्राणि एकादशेन्द्रियाणि च प्रसूयन्ते, तन्मात्रेभ्यः पञ्च महाभूतानि।

एवमेते व्यक्तधर्माः प्रसवधर्मान्ता उक्ताः, एवमेभिरव्यक्तं सरूपं, यथा **व्यक्तं तथा प्रधानमिति**। तत्र त्रिगुणं व्यक्तं, अव्यक्तमपि त्रिगुणं, यस्यैतन्महदादि कार्यं त्रिगुणम्। इह यदात्मकं कारणं तदात्मकं कार्यमिति। यथा कृष्णतन्तुकृतः कृष्ण एव पटो भवति।

तथा अविवेकी व्यक्तं, प्रधानमपि गुणैर्न भिद्यते। अन्ये गुणा अन्यत् प्रधानमेवं विवेक्तुं[1] न याति, तदविवेकि प्रधानम्।

तथा विषयो व्यक्तं, प्रधानमपि सर्वपुरुषविषयभूतत्वाद्विषय इति।

तथा सामान्यं व्यक्तं, प्रधानमपि, सर्वसाधारणत्वात्।

तथा अचेतनं व्यक्तं, प्रधानमपि सुखदुःखमोहान्न चेतयति, इति कथमनुमीयते– इह ह्यचेतनान्मृत्पिण्डादचेतनो घट उत्पद्यते।

एवं प्रधानमपि व्याख्यातम्। इदानीं **तद्विपरीतस्तथा च[2] पुमानित्येत**द्व्याख्यायते। तद्विपरीतस्ताभ्यां व्यक्ताव्यक्ताभ्यां विपरीतः पुमान्। तद्यथा—

त्रिगुणं व्यक्तमव्यक्तं च, अगुणः पुरुषः।

अविवेकि व्यक्तमव्यक्तं च, विवेकी पुरुषः।

तथा विषयो व्यक्तमव्यक्तं च, अविषयः पुरुषः।

तथा सामान्यं व्यक्तमव्यक्तं च, असामान्यः पुरुषः।

अचेतनं व्यक्तमव्यक्तं च, चेतनः पुरुषः। सुखदुःखमोहान् चेतयति संजानीते तस्माच्चेतनः पुरुषः।

प्रसवधर्मि व्यक्तं प्रधानं च, अप्रसवधर्मी पुरुषः। नहि पुरुषात् किञ्चित् प्रसूयते। तस्मादुक्तं तद्विपरीतः पुमानिति।

तदुक्तं **तथा च पुमानिति**। तत् पूर्वस्यामार्यायां प्रधानमहेतुमद्यथा व्याख्यातं तथा च पुमान्। तद्यथा हेतुमदनित्यमित्यादि व्यक्तं, तद्विपरीतमव्यक्तम्।

तत्र—हेतुमद्व्यक्तं, अहेतुमत् प्रधानं, तथा च पुमानहेतुमाननुत्पाद्यत्वात्।

अनित्यं व्यक्तं, नित्यं प्रधानं, तथा च नित्यः पुमान्।

(अव्यापि व्यक्तं, व्यापि प्रधानं, तथा च व्यापि पुमान्। सर्वगतत्वात्।)[3]

(सक्रियं व्यक्तं, अक्रियं प्रधानं, तथा च पुमान्)[4] अक्रियः, सर्वगत्वादेव।

अनेकं व्यक्तं, एकमव्यक्तं, तथा पुमानप्येकः।

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१. मदीयः पाठः। ब०–, वि०–विवक्तुं। २. 'च' इति वि०–पुस्तके नास्ति।

३. धनुश्चिह्नाङ्कितं केवलं ब०–पुस्तक उपलभ्यते।

४. धनुश्चिह्नाङ्कितं केवलं ब०–पुस्तक उपलभ्यते।

आश्रितं व्यक्तं, अनाश्रितमव्यक्तं, तथा च पुमाननाश्रितः।

लिङ्गं व्यक्तं, अलिङ्गं प्रधानं, तथा च पुमानप्यलिङ्गः। न क्वचिल्लीयत इति।

सावयवं व्यक्तं, निरवयवं अव्यक्तं, तथा च पुमान् निरवयवः। नहि पुरुषे शब्दादयोऽवयवाः सन्ति।

किं च परतन्त्रं व्यक्तं, स्वतन्त्रमव्यक्तं, तथा च पुमानपि स्वतन्त्रः, आत्मनः प्रभवतीत्यर्थः।

एवमेतदव्यक्तपुरुषयोः साधर्म्यं व्याख्यातं पूर्वस्यामार्यायाम्। व्यक्तप्रधानयोः साधर्म्यं पुरुषस्य वैधर्म्यं च त्रिगुणमविवेकीत्यादि प्रकृतार्यायां व्याख्यातम् ॥ ११ ॥

Bhāṣya

In this manner is explained the dissimilarity between the Manifest and the Unmanifest; now is explained the similarity, since it was said, 'and also similar'.

The Manifest has the three Attributes, Sattva, Rajas and Tamas. The word triguṇam means that which has the three Qualities, Attributes. The Manifest is indiscriminative, that is, it has no discrimination. It is not possible to discriminate as this is the Manifest and these are the Attributes, as this is a bull and this is a horse, for those which are the Attributes are the Manifest, and that which is the Manifest are the Attributes. Further, the Manifest is the object, the object of enjoyment, for it is the object of enjoyment for all the Spirits. Further, the Manifest is general, for it is common to all, like a harlot. The Manifest is non-intelligent, for it is not conscious of pleasure, pain and delusion. Moreover, the Manifest is productive; just as, from intellect is ego produced, from ego the five subtle elements and the eleven organs are produced, from the subtle elements the five gross elements. Thus have been described these properties of the Manifest, ending with productiveness. With these properties the Unmanifest is similar, that is the Nature is just like the Manifest. Thus, the Manifest is possessed of the three Attributes; the Unmanifest too, with its products of Mahat and the rest possessed of the three Attributes, is possessed of the three Attributes. In this world whatever is the essence of the cause is the essence of the effect, just as the cloth produced from black threads is black. The Manifest is non-discriminative, the Nature too is not distinguished from the Attributes. It is not possible to differentiate

between the Nature and the Attributes; to think that the nature is other than the Attributes, so the Nature is non-discriminative. The Manifest is an object, so is the Nature, being an object of enjoyment for all the Spirits. The Manifest is general, so is the Nature, being common to all. The Manifest is non-intelligent, so is the Nature not conscious of pleasure, pain and delusion. How is this inferred? Here verily, from a non-intelligent lump of clay, a non-intelligent jar is produced. In this manner, the Nature has been explained. Now is explained that the Spirit is the reverse of that, as well as similar. Reverse of that, means that the Spirit is the reverse of the Manifest and the Unmanifest: thus, the Manifest and the Unmanifest both are possessed of the three Attributes, but the Spirit is without any Attributes; the Manifest and the Unmanifest both are non-discriminative but the Spirit is discriminating. Further, the Manifest and the Unmanifest both are objective but the Spirit is not an object; the Manifest and the Unmanifest both are general, while the Spirit is individual; the Manifest and the Unmanifest both are non-intelligent, but the Spirit is intelligent and is conscious of pleasure, pain and delusion, knows them and therefore is intelligent. The Manifest and the Nature both are productive, but the Spirit is non-productive and nothing is produced from it; therefore it has been said that the Spirit is the reverse of that. It has been said that the Spirit is similar to that: it has been observed in the previous verse that the Nature is without a cause, so is the Spirit. The Manifest is with a cause, non-eternal etc. and the Unmanifest as the reverse of that and so is the Spirit without a cause, being not produced. The Manifest is non-eternal, the Unmanifest is eternal, so also is the Spirit eternal. The Manifest is not pervading, but the Unmanifest is pervading and so is the Spirit pervading, being omnipresent. The Manifest is active but the Unmanifest is inactive and so is the Spirit inactive on account of its omnipresence. The Manifest is manifold, but the Unmanifest is one and so is the Spirit one. The Manifest is supported, but the Unmanifest is unsupported and so is the Spirit unsupported. The Manifest merges back but the Unmanifest does not and so does not the Spirit, since it does not merge in anything. Manifest has parts, but the Unmanifest is partless and so is the Spirit partless. There are no parts of sound and the rest,

in the Spirit. The Manifest is governed but the Unmanifest is independent and so is the Spirit independent, being its own master. In this manner the similarity of the Unmanifest with the Spirit was explained in the previous verse. In the present verse have been explained the similarity of the Manifest with the Unmanifest and the dissimilarity with the Spirit, though composed of the Attributes, non-discriminative etc.

Notes

In certain respects the vyakta and the avyakta are similar and in these very respects both these differ from the Puruṣa, the Spirit.

Triguṇam—of three constituents. G. trayo guṇāh yasya.

Aviveki—non-discriminated, S. indiscriminative C. D. na viveko yasya G. Aviveka-ādhāratva STV. Sambhūya-kāritva V.

Viṣaya—Objective, sarva puruṣāṇām bhojya G.

Sāmānya—General S. Generic D. Common C. Mūlyadāsīvat, sarva sādhāraṇatvāt G. Anekapuruṣaiḥ gṛhītam V. Enters the knowledge of all.

Acetanam—non-intelligent S. Irrational C. D.

Prasavadharmī—Productive S. Prolific C.

Vyaktam tathā pradhānam—The pradhāna is like the vyakta These are the points of similarity.

Tathā ca tat viparītaḥ—the Pumān is the subject of this clause. The Spirit, though similar is the reverse of that. S. The Soul is in these respects, as in these, the reverse. C. The Soul in these respects, as in those (previously mentioned D.) is the reverse.

The Puruṣa is Nirguṇa, viveki, aviṣaya, asāmānya, cetana and aprasavadharmi.

Again the Avyakta and Puruṣa, similar between themselves in certain respects, differ from the Vyakta.

Vyakta	Avyakta and Puruṣa.	
Hetumat	Ahetumat ,,	
Anitya	Nitya ,,	
Sakriya	Akriya ,,	sarvagatatvāt
Aneka	Eka ,,	
Āśrita	Anāśrita ,,	
Liṅga	Aliṅga ,,	
Sāvayava	Niravayava ,,	
Paratantra	Svatantra ,,	

Pumān ekaḥ : G. and M. refer to the singleness of Soul. As a matter of fact, the Sāṁkhyas admit janmādi-vyavasthātaḥ Puruṣa-bahutvam and thus in this respect the Vyakta-sarūpatva similarity with the Vyakta, of the Puruṣa. Wilson thinks that G. has made a mistake or possibly does not mean the Soul in general to be one. It may be understood as single or Individual.

V. remarks that the expressions Sāmānya and Viṣaya go to disprove and reject the view of the Vijñānavādins according to whom the objects are vijñānamaya only.

In this discussion the difference between Intellect and Intelligence also must be neatly grasped. The Intellect Buddhi is an evolute of matter. Intelligence is, on the other hand, pure, uniform and unaffected by change; is self-luminous. Reason becomes the Puruṣa. the Spirit. It is the element of identity while the matter is the element of difference.

Translation

The Manifest, the evolved is composed of the three Guṇas the constituents, is indiscriminative, objective, common, non-intelligent and productive. The Pradhāna is also like this. The Spirit, though similar is yet the reverse of these.(11)

XII

तत्र यदुक्तं त्रिगुणमिति व्यक्तमव्यक्तं च, तत् के ते गुणा इति तत्स्वरूपप्रतिपादनायेदमाह--

प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।
अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः ॥ १२ ॥

१२ **अन्वयः** ।— गुणाः प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च ।

प्रीत्यात्मकाः, अप्रीत्यात्मकाः विषादात्मकाश्च **गुणाः** — सत्त्वरजस्तमांसीत्यर्थः तत्र प्रीत्यात्मकं सत्त्वं, **प्रीतिः** सुखं तदात्मकमिति । अप्रीत्यात्मकं रजः **अप्रीति**-र्दुःखम्[1] । विषादात्मकं तमः, **विषादो** मोहः ।

तथा—**प्रकाशप्रवृत्तिनियमार्थाः** । अर्थशब्दः[2] सामर्थ्यवाची, प्रकाशार्थं सत्त्वं प्रकाशसमर्थमित्यर्थः । प्रवृत्त्यर्थं रजः । नियमार्थं तमः, स्थितौ समर्थमित्यर्थः । प्रकाशक्रियास्थितिशीला गुणा इति ।

१. एतत् वि०–पुस्तके नास्ति ।   २. वि०–अर्थः शब्दः ।

तथा—**अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च** । अन्योऽन्याभिभवाः, अन्योऽन्याश्रयाः, अन्योऽन्यजननाः, अन्योऽन्यमिथुनाः, अन्योऽन्यवृत्तयश्च ते तथोक्ताः। अन्योऽन्याभिभवा इति । अन्योऽन्यं परस्परमभिभवन्तीति प्रीत्यप्रीत्यादिभिर्धर्मैराविर्भवन्ति । यथा—यदा सत्त्वमुत्कटं भवति, तदा रजस्तमसी अभिभूय स्वगुणैः प्रीतिप्रकाशात्मना[1] अवतिष्ठते; यदा रजः, तदा सत्त्वतमसी अप्रीतिप्रवृत्तिधर्मेण; यदा तमः, तदा सत्त्वरजसी विषादस्थित्यात्मकेन इति । तथा अन्योऽन्याश्रयाश्च द्व्यणुकवद् गुणाः । अन्योऽन्यजननाः, यथा मृत्पिण्डो घटं जनयति । तथा अन्योऽन्यमिथुनाश्च । यथा स्त्रीपुंसौ अन्योऽन्यमिथुनौ तथा गुणाः । उक्तं च—

रजसो मिथुनं सत्त्वं सत्त्वस्य मिथुनं रजः ।
उभयोः सत्त्वरजसोर्मिथुनं तम उच्यते ॥

[देवीभागवत—३–८]

परस्परसहाया इत्यर्थः । अन्योऽन्यवृत्तयश्च । परस्परं वर्तन्ते । 'गुणा गुणेषु वर्तन्ते' इति वचनात् [भगवद्गीता--३–२८] । यथा सुरूपा सुशीला स्त्री सर्वसुखहेतुः, सपत्नीनां सैव दुःखहेतुः, सैव रागिनां मोहं जनयति, एवं सत्त्वं रजस्तमसोर्वृत्तिहेतुः । यथा राजा सदोद्युक्तः प्रजापालने दुष्टनिग्रहे, शिष्टानां सुखमुत्पादयति दुष्टानां दुःखं मोहं च, एवं रजः सत्त्वतमसोर्वृत्तिं जनयति । तथा तमः स्वरूपेणात्मकेन सत्त्वरजसोर्वृत्तिं जनयति । यथा मेघाः खमावृत्य जगतः सुखमुत्पादयन्ति, ते वृष्ट्या कर्षकाणां कर्षणोद्योगं जनयन्ति, विरहिणां मोहम् । एवं अन्योऽन्यवृत्तयो गुणाः ॥ १२ ॥

Bhāṣya

It has been said that the Manifest and the Unmanifest are possessed of the three Attributes. To explain these Attributes and their nature, it is said.

The meaning is that the Attributes, Sattva, Rajas and Tamas are of the essence of pleasure, pain and delusion. Of these Sattva is of the nature of prīti, prīti is pleasure, having that as the nature. The Rajas is of the nature of aprīti, aprīti is pain. The Tamas is of the nature of viṣāda, viṣāda is delusion. Again, these are adopted to illuminate, to activate, and to restrain. The word artha is expressive of capacity, power. The Sattva has its artha illumination means it is competent to illuminate. The sense is that Rajas is adapted to activate and the Tamas to restrain, to fix a thing. Thus, the Attributes are of the nature of illumination, activity and fixture. Again, these

१. वि०–°प्रकाशात्मकेना° ।

mutually suppress, support, produce, consort, and exist. They are described to be mutually suppressive, mutually supporting, mutually productive, mutually consorting and mutually existing. Mutually suppressive means overcoming one another and becoming Manifest with the characteristics of pleasure, pain etc : just as when the Sattva dominates, then at that time dominating over, suppressing the Rajas and Tamas, with its characteristics, it manifests itself as pleasure and illumination. When Rajas dominates the Sattva and Tamas, then it does so with its characteristics of pain and activity. When Tamas dominates the Sattva and Rajas, then it does so through its characteristics of delusion and fixture. Further, the Attributes are mutually supporting like a binary. They are mutually productive just as a lump of clay produces a jar. They are mutually consorting just as a man and a woman are mutually consorting, thus are the Attributes. It is said : The consort of Rajas is Sattva, of Sattva, the consort is Rajas, Tamas is said to be the consort of both the Sattva and Rajas (DB. III. 8). They are respectively associates. They, again mutually exist, mutually co-exist, since it is said that the Attributes exist in the Attributes (BG. III. 28). Thus, a beautiful and virtuous woman is a source of delight to all, and she herself is the cause of pain to her co-wives; and again, she herself produces delusion in the passionate—in this manner Sattva is the cause of the existence of Rajas and Tamas. Again, just as a king, assiduous in protecting his people and punishing the wicked, produces pleasure in the good people, and pain and delusion in the wicked—in this manner Rajas produces Sattva and Tamas. In a similar manner Tamas brings about the existence of Sattva and Rajas by its own nature of covering; just as, the clouds covering the sky, cause happiness to the world, they urge the farmer to activity by their rain, and produce delusion in the lovers in separation. Thus, the Attributes are mutually existent.

Notes

This stanza aims at setting out the essence and the function of the Guṇas; these are not attributes or qualities or properties but are the very constituents. This might indicate the view of the Sāṁkhyas that the substance is nothing more than an assemblage of qualities.

The results of the Guṇas follow not from individual but from co-operative activity. It is not Sattva alone that illumines but the Sattva that dominates Rajas and Tamas; the original conjunction or separation of these Guṇas has not been perceived. They are defined as Parārthāḥ, subserving the interest or purpose of the Spirit. The characteristics and functions stated here are related by an yathāsaṁkhya to the next stanza 13.

Sattva is Goodness, Pleasure and it illumines; Rajas is Passion, pain and it actuates and the Tamas is Darkness, indifference and it restrains. As observed the work of illumination is done by Sattva as actuated by Rajas and not restrained by Tamas and not by Sattva alone. Each of the three dominates over the rest thus making external cause unnecessary. Since this activity is not being caused from without there is no destruction. These Guṇas are the consorts of each other as the Devī Bhāgavata observes in 3, 8. Colebrooke observes ' the Guṇas are not mere accidents of the Nature, but are its essence and enter into its composition. These are a mere hypothesis, meant for accounting the Manifest differences in the composition and in the condition of formal existences. The subtle or spiritual element, the passion or force and the third of dullness or insensibility are common to all of us and this is a doctrine which is similar to that of the early Greek philosophers as Aristotle informs us. '

The Sattva includes rectitude, gentleness, modesty, faith, patience, clemency and wisdom; Rajas produces hatred, violence, envy, abuse, wickedness and Tamas produces tardiness, fear, infidelity, dishonesty, avarice and ignorance. C. understands these as Truth, Passion and Darkness while Lassen as Essentia, Impetus and Caligo. Rajas can be understood as the Perturbatio of the Stoics.

The word Guṇa primarily means a thread or cord and Prakṛti is a string of three strands : not properly energies but its constituent elements of different virtue. The Sāṁkhyas do not resolve matter into forces like the Physicists : Force is only a condition of matter or one of its primary elements. Except the Soul everything is formed of these Guṇas. The Vāyu Purāṇa associates Rajas with Brahmā, Tamas with Agni and Sattva with Viṣṇu.

Arthaḥ-śabdaḥ sāmarthyavācī. Capacity or fitness. Mithuna – consort. Vṛttayaḥ-parasparam vartante. G. state, condition V. V. understands Vṛttayaḥ as kriyā and connects it with every term in the second line and so also the word Anyonya ātma–The word indicates the positive existence of sukhaduḥkkhamoha and not itaretarabhāva since Atmaśabdasya bhāvavacanāt.

What is the difference between i. Anyonya āśraya and ii. Anyonyajanana? Balarāma says that i. refers to dissimilar effects while ii. refers to the production of the similar effects. Thus the four aspects mentioned are Anyonya – abhibhava mutually subjugative; Anyonya-āśraya mutually supporting, Anyonya–janana mutually producing, making Manifest and Anyonya–mithuna mutually consort. V quotes the Āgama as atra āgamaḥ : Anyonyamithunāḥ sarve sarve sarvatra gāminaḥ.

rajaso mithunam sattvam sattvasya mithunam rajaḥ.
tamasaḥ cāpi mithune te sattvarajasī ubhe.
ubhayoḥ sattvarajasoḥ mithunam tama ucyate.
na eṣāṁ ādiḥ saṁprayogo viyogo vā upalabhyate.

Translation

The constituents, the Guṇas, are of the nature of pleasure, pain and infatuation and serve to illumine, to actuate and to restrain; they mutually domineer, rest on each other : produce each other, consort together : and are reciprocally present. (12)

XIII

किं चान्यत्—

सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।
गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ १३ ॥

१३ **अन्वयः**।—सत्त्वं लघु प्रकाशकं (च) इष्टम् , रजः उपष्टम्भकं चलञ्च इष्टम् । तमः गुरु वरणकमेव इष्टम् । प्रदीपवत् च अर्थतः वृत्तिः (इष्टा) ।

सत्त्वं लघु प्रकाशकं च । यदा सत्त्वमुत्कटं भवति तदा लघून्यङ्गानि बुद्धिप्रकाशश्च प्रसन्नतेन्द्रियाणां भवति ।

उपष्टम्भकं चलं च रजः । उपष्टभ्नातीत्युपष्टम्भकम् , उद्योतकम् । यथा वृषो वृषदर्शने उत्कटमुपष्टम्भं करोति, एवं[1] रजोवृत्तिः । तथा रजश्च चलं दृष्टं, रजोवृत्तिश्चलचित्तो भवति ।

१. वि०–एव ।

गुरु वरणकमेव तमः । यदा तम उत्कटं भवति तदा गुरूण्यङ्गानि आवृतानीन्द्रियाणि भवन्ति स्वार्थासमर्थानि ।

अत्राह—यदि गुणाः परस्परं विरुद्धाः स्वमतेनैव कमर्थं[1] निष्पादयन्ति तर्हि कथम्–**प्रदीपवच्चार्थतो वृत्तिः**। प्रदीपेन तुल्यं प्रदीपवत् । अर्थतः साधना वृत्तिरिष्टा । यथाः प्रदीपः परस्परविरुद्धतैलाग्निवर्तिसंयोगात् अर्थप्रकाशान्[2] जनयति एवं सत्त्वरजस्तमांसि परस्परविरुद्धानि अर्थं निष्पादयन्ति ॥ १३ ॥

Bhāṣya

Further, Sattva is light and bright. When Sattva dominates then the limbs are light and the intellect becomes bright, and the organs become acute. Rajas is exciting and mobile. Upaṣṭambhaka is that which urges, excites or stimulates : just as a bull is vehemently excited at the sight of another bull; that is the functioning of Rajas. Similarly Rajas is seen to be mobile. One in whom Rajas functions becomes or is fickle-minded. Tamas only is heavy and enveloping. When Tamas dominates, then the limbs become heavy, and the organs become enveloped, obtuse, and incapable of carrying out their purposes, incapable of apprehending their objects. Here one may ask– if the Attributes are mutually opposed and act according to their own individual objectives, how can they produce one common effect? How? To this the reply is that for the purpose of achieving their end, these act like a lamp. Like a lamp, they operate to achieve a common purpose. Just as a lamp, which is composed of the opposites, a wick, oil and flame, illumines objects, so also the Attributes of Sattva, Rajas and Tamas, although contrary to one another, effect a common purpose.

Notes

Laghu–Buoyant, light, alleviating; Prakāśakam–illuminating. Calam–mobile, versatile : Upaṣṭaṁbhaka–stimulating, exciting, urgent, upaṣṭambhati iti udyotakam, Guru–heavy; varaṇakam – enveloping, obstructive; Vṛttiḥ – function. Arthataḥ–for the goal; Pradīpavat–like a lamp.

१. ‘स्वमतेनैव एकमर्थं’ इति पठनीयम् ?
२. वि. °प्रकाशां । °प्रकाशं—इति पठनीयम् ?

The functions assigned in each case are appropriate only to the particular Guṇa, hence 'eva' with Tamas is to be understood as going with the other two also. These co-operate for the mokṣa of the Puruṣa.

The analogy of the Pradīpa comes in to dispel a doubt. The qualities are contrary to each other. How can they function in co-operation for some end? Like the Pradīpa is the answer. The wick, the oil and the flame are also substances opposed in nature, yet they co-operate in giving light. 'Paraspara-virodha-śīlāḥ guṇāḥ sundopasundavatparasparam dhvaṁsante ataḥ āh, pradīpavat. Vartti-taile-analavirodhinī tathāpi mīlite tena saha kāryam kurutaḥ, yathā ca vātapitta-śleṣmāṇaḥ parasparavirodhinaḥ śarīradhāraṇalakṣaṇam kāryam kurvanti evam sattvarajastamāṁsi V.

The difference in sukha, duḥkkha and moha is properly accounted for. Vṛtti is taken as existence, functioning, and by STV as modification of the sense-organs.

Iṣṭam with the Sāṁkhyas always means dṛṣṭam.

The YD raises the question whether this description of the Guṇas leads to a concept of sixfold Guṇas, each Guṇa apparently having two varieties on account of its 'dharmas' as mentioned in the Kārikā, lakṣaṇabhedāt guṇānām ṣaṭvam, and also the problem whether a Guṇa is of a mixed nature having something of the other two Guṇas, saṁkīrṇasvabhāva. The problem is posed like: eko guṇaḥ trirūpaḥ; sarve vā sarvarūpāḥ and the conclusion is reached that guṇas are 'anyonyajananavṛttayaḥ na ca saṁkīrṇasvabhāvāḥ'. It is also established that the Guṇas are not sixfold.

Translation

Sattva is considered to be buoyant and enlightening; Rajas to be stimulating and mobile; Tamas alone is heavy and enveloping. They function (by union of contraries) for a purpose and co-operate like a lamp.(13)

XIV

अन्तरप्रश्नो भवति--'त्रिगुणमविवेकि विषयः' इत्यादि[1] प्रधानं व्यक्तं च व्याख्यातम्। तत्र प्रधानं, उपलभ्यमानं महदादि च त्रिगुणमविवेक्यादीति च कथमवगम्यते। तत्राह--

1. व० इत्यादिना।

अविवेक्यादिः सिद्धः[1] त्रैगुण्यात्तद्विपर्ययाभावात्।
कारणगुणात्मकत्वात् कार्यस्याव्यक्तमपि सिद्धम् ॥ १४ ॥

१४ **अन्वयः**।--त्रैगुण्यात् अविवेक्यादिः सिद्धः। तद्विपर्ययाभावात् कार्यस्य कारणगुणात्मकत्वात् अव्यक्तमपि सिद्धम्।

योऽयमविवेक्यादिर्गुणः स त्रैगुण्यान्महदादौ, अव्यक्ते[2] नायं सिद्ध्यति। अत्रोच्यते--**तद्विपर्ययाभावात्**। तस्य विपर्ययः तद्विपर्ययः, तस्याभावः तद्विपर्ययाभावः, तस्मात् सिद्धमव्यक्तम्। यथा--यत्रैव तन्तवस्तत्रैव पटः। अन्ये तन्तवोऽन्यः पटो न, कुतः—तद्विपर्ययाभावात्। एवं व्यक्ताव्यक्तसंपन्नो[3] भवति। दूरं प्रधानमासन्नं व्यक्तम्। यो व्यक्तं पश्यति, स प्रधानमपि पश्यति, तद्विपर्ययाभावात्।

इतश्चाव्यक्तं सिद्धम्—**कारणगुणात्मकत्वात् कार्यस्य**। लोके यदात्मकं कारणं तदात्मकं कार्यमपि। तथा—कृष्णेभ्यस्तन्तुभ्यः कृष्ण एव पटो भवति। एवं महदादि लिङ्गं अविवेकि, विषयः सामान्यं, अचेतनं, प्रसवधर्मि। यदात्मकं लिङ्गं तदात्मकमव्यक्तमपि सिद्धम् ॥ १४ ॥

Bhāṣya

This question involves another. It was said (verse 11) that the Nature and the Manifest are composed of the three Attributes, non-discriminated and objective. How is it known that the Nature, and the manifested Mahat etc. are composed of the three Attributes—to this is to be replied.

The characteristics of Aviveka, non-discriminatedness and the rest, one might think, are well proved to be in the Mahat and the rest, as these are of the nature of the three Attributes, but how can these characteristics be regarded as existing in the Unmanifest? Here it is to be said: By the absence of its reverse, the reverse of it, the absence thereof, i. e. the absence of the reverse; thus the Unmanifest is proved. Just as where there are threads, there is cloth; the threads are not one thing, and the cloth another. Why so? From the absence of the reverse i. e. they are not contraries to each other. This is the relation between the Manifest and the Unmanifest. Remote is the Unmanifest, the Manifest is at hand; but he who perceives the Manifest, perceives the Unmanifest also; because there is the absence of its reverse. And for this reason also the Unmanifest is proved,

1. वा०-देः सिद्धिः। 2. ब०-व्यक्तेः। 3. मा०-°सम्बन्धो।

because the effect is of the essence of the cause, i. e. possesses the properties of the cause. In this world whatever is the essence of the cause, the same is the essence of the effect. Just as, from black threads black cloth alone is produced. Thus the mergent, Mahat and the rest are non-discriminated, objective, general, non-intelligent and productive. So, whatever is the essence of the mergent, the Manifest, the effect, the same must be of the Unmanifest, the cause—this is clear.

Notes

The purpose of this stanza is to state that the group of the qualities Aviveki etc. mentioned in XI as of the Vyakta, belong to the Avyakta as well. For establishing this view, two reasons, Traiguṇyāt and kāraṇa-ātmaka-guṇatvāt kāryasya and one Avīta, negative, analogy have been given.

Traiguṇyāt—since the Avyakta itself possesses the three qualities like the Vyakta, therefore, is like it.

Kāraṇātmakaguṇatvāt kāryasya—Since the effect is like the cause and it can be so obviously and only if the cause and the effect have similar, in essence identical qualities. So the Vyakta and the Avyakta, related with the cause and effect relation, are similar.

Tat-viparyayāt—This is the vyatireka, avīta type of reason given to establish the desired thesis. This would mean that the group Aviveki etc. is not seen where the reverse, viparyaya of traiguṇyādi is seen, as in the case of the Puruṣa the Spirit. V. explains as yat yat sukhaduḥkkhamohātmakam tat avivekitvādiyogi; yathā vyaktam; vyatirekam āha–avivekyādi viparyaye Puruṣe traiguṇyābhāvāt. The properties of the contraries are contrary. G. interprets this phrase differently. The Vyakta possesses these qualities, the Avyakta cannot be the reverse–viparyaya of the vyakta-tat. Especially so, as the two are related as cause and effect. The tantus and the paṭa are not different in qualities. Avyakte traiguṇyaviparyayasya abhāvāt is the explanation of the STV. Still another interpretation is possible as avyakte avivekādīnām viparyaya-abhāvāt.

Thus the Undeveloped must be essentially the same as the Developed.

Translation

Indiscriminativeness and the rest of the properties of the Manifest, the Vyakta, are proved on account of the influence of the three Guṇas and the non-existence of these in the Spirit on account of their absence. The Unmanifest, the Avyakta also is proved to be so, since the effect always possesses the properties of the cause. (14)

XV

त्रैगुण्यादविवेक्यादिर्व्यक्ते सिद्धः । तद्विपर्ययाभावात्, एवं कारणगुणात्मकत्वात् कार्यस्य, अव्यक्तमपि सिद्धम्—इत्येतन्मिथ्या, लोके यन्नोपलभ्यते तन्नास्ति--(इति न वाच्यम्, सतोपि पाषाणगन्धादेरनुपलम्भात्[1] ।) एवं प्रधानमप्यस्ति किन्तु नोपलभ्यते ।

भेदानां परिमाणात्, समन्वयात्, शक्तितः[2] प्रवृत्तेश्च ।
कारणकार्यविभागात्, अविभागाद्वैश्वरूप्यस्य ॥ १५ ॥

१५ **अन्वयः** ।--भेदानां परिमाणात् समन्वयात् शक्तितः प्रवृत्तेः कारणकार्य-विभागात् वैश्वरूप्यस्य अविभागात् च (अव्यक्तं कारणं अस्ति) ।

कारणमस्त्यव्यक्तमिति क्रियाकारकसम्बन्धः । **भेदानां परिमाणात्** । लोके यत्र कर्तास्ति तस्य परिमाणं दृष्टम् । यथा--कुलालः परिमितैर्मृत्पिण्डैः परिमितानेव घटान् करोति । एवं महदपि । महदादि लिङ्गं परिमितं भेदतः प्रधानकार्यम् । एका बुद्धिः, एकोऽहङ्कारः, पञ्च तन्मात्राणि, एकादशेन्द्रियाणि, पञ्च महाभूतानि--इत्येवं भेदानां परिमाणादस्ति प्रधानं कारणं यद्व्यक्तं परिमितमुत्पादयति । यदि प्रधानं न स्यात्तदा निष्परिमाणमिदं व्यक्तमपि[3] स्यात् । परिमाणाच्च भेदानामस्ति प्रधानं यस्माद् व्यक्तमुत्पन्नम् ।

तथा **समन्वयात्** । इह लोके प्रसिद्धिर्दृष्टा यथा--व्रतधारिणं बटुं दृष्ट्वा समन्वयति, नूनमस्य पितरौ ब्राह्मणाविति । एवमिदं त्रिगुणं महदादिलिङ्गं दृष्ट्वा साधयामोऽस्य यत्कारणं भविष्यतीति । अतः समन्वयादस्ति प्रधानम् ।

तथा **शक्तितः प्रवृत्तेश्च** । इह यो यस्मिन् शक्तः स तस्मिन्नेवार्थे प्रवर्तते । यथा--कुलालो घटस्य करणे समर्थो घटमेव करोति न पटं रथं वा ।

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१. धनुश्चिह्नाङ्कितं वि०-पुस्तके नास्ति ।

२. यत्तु वा०-पुस्तके 'कार्यतः' इति पाठदर्शनं, तत् 'शक्तितः' इति वाचस्पत्युद्धृतप्रतीकविरोधाद्भ्रममूलकमिवाभाति ।

३. माठरसम्मतः पाठः । ब०-वि०-पुस्तकयास्तु न स्यात्' इति पाठः, भ्रमात्मक इति स्फुटमेव ।

तथा अस्ति प्रधानं कारणं, कुतः--**कारणकार्यविभागात्** । करोतीति कारणम् । क्रियत इति कार्यम् । कारणस्य कार्यस्य च विभागः । यथा घटो दधिमधूदकपयसां धारणे समर्थो, न तथा मृत्पिण्डः । मृत्पिण्डो वा घटं निष्पादयति, न चैवं घटो मृत्पिण्डम् । एवं महदादिलिङ्गं दृष्ट्वानुमीयते—अस्ति विभक्तं तत् कारणं यस्य विभाग इदं व्यक्तमिति ।

इतश्च, **अविभागाद्वैश्वरूप्यस्य** । विश्वं जगत्, तस्य रूपं व्यक्तिः विश्वरूपस्य भावो वैश्वरूप्यम् । तस्य अविभागादस्ति प्रधानम्, यस्मात् त्रैलोक्यस्य पञ्चानां पृथिव्यादीनां महाभूतानां परस्परं विभागो नास्ति, महाभूतेष्वन्तर्भूतास्त्रयो लोका इति पृथिव्यापस्तेजोवायुराकाशमिति एतानि पञ्च-महाभूतानि प्रलयकाले सृष्टिक्रमेणैवाविभागं यान्ति तन्मात्रेषु परिणामिषु, तन्मात्राण्येकादशेन्द्रियाणि चाहङ्कारे, अहङ्कारो बुद्धौ, बुद्धिः प्रधाने । एवं त्रयो लोकाः प्रलयकाले प्रकृतावविभागं गच्छन्ति । तस्मादविभागात् क्षीरदधिवद्व्यक्ताव्यक्तयोरस्त्यव्यक्तं[1] कारणम् ॥ १५ ॥

Bhāṣya

The argument that on account of the possession of the three Guṇas, the Attributes, non-discriminatedness and the rest do belong to the Manifest and on account of the absence of the reverse, and the effect having the same essence as that of the cause, belong to the Unmanifest, is false. Because what we do not apprehend in this world does not exist. One should not urge in this manner. The Unmanifest exists but is not perceived, just as smell in the stone though existing is not perceived.

The construction of the sentence from the point of view of the subject and the verb is: the Unmanifest cause exists. Since specific objects are finite. In this world wherever there is an agent, there is its finiteness observed—just as a pot-maker produces finite jars from the finite lumps of clay, in a similar manner the Mahat also. The mergent Mahat and the rest are finite and are the specific effects of the Nature. Intellect is one, ego is one, subtle elements are five, the organs are eleven and the gross elements are five—in this manner, on account of the finiteness of the specific objects, there is the Nature as the cause that produces the finite Manifest. If

१. वि०-°योरव्यक्तं° ।

there were no Nature, then the finite Manifest would have been infinite. So on account of the finiteness of the specific objects, there is the Nature, from which the Manifest is produced. Likewise from the homogeneousness, natural sequence. It is an established fact in this world that when one sees a boy engaged in performing sacred rites one naturally infers that his parents are brahmins. Similarly, seeing the mergent Mahat and the rest possessed of the three Attributes we establish that which must be its cause and this by natural sequence is the Nature. Again because of activity depending upon efficiency. Here one proceeds to produce that which one is capable of, and efficient to produce, as for example, potter who is efficient to produce a jar produces only a jar and not cloth nor a chariot. Again, the Nature is the cause. Why? Because of the distinction between cause and effect. Cause is that which produces and effect is that which is produced. There is a distinction between the cause and the effect, just as the jar if capable of holding curds, honey and milk but not so its cause, the lump of clay. Or the lump of clay produces a jar but not so the jar the lump of clay. So also having seen the liṅga, mergent, Mahat and the rest, it is inferred that there must be, is, a distinct cause from which distinct and separated is this Manifest. Further, because of the merging of the diverse, reunion of the universe. Viśva means universe and its form, rūpa is manifestation. The abstraction of Viśvarūpa is Vaiśvarūpya and means manifested or evolved. On account of its merging there is the Nature. Since there is no mutual distriction between the three worlds and the five gross elements, the earth and the rest, therefore the three worlds are included in the gross elements. The five gross elements, the earth, water, light, wind and ether at the time of dissolution merge into, become non-distinct from the modified five subtle elements in the order of creation: the five subtle elements and the eleven organs into ego: ego into intellect and the intellect into the Nature—in this manner the three worlds merge into the Nature at the time of dissolution. From such merging, reunion, of the Manifest and the Unmanifest, like that of milk and curds, there does exist the Unmanifest as the cause.

Notes

Having stated the nature and properties of the Pradhāna, arguments, five in number, are being made in this stanza to prove the existence of the Pradhāna, the Avyakta.

Bhedānām parimāṇāt ; From the finitude of the diverse S. from the finite nature of specific objects D. since the specific objects are finite C. G. observes yatra kartā asti tasya parimāṇam dṛṣṭam. Buddhi, Ahaṁkāra, Tanmātras are all of them parimita. V. observes Ghaṭādayaḥ hi'parimitāḥ mṛdādi-avyakta-kāraṇakāḥ dṛṣṭāḥ.

Samanvayāt : On account of homogeneous nature S. since there is homogeneousness C. from the homogeneous nature of the general and species D. G. observes liṅgam dṛṣṭvā sādhayāmaḥ, vratadhāriṇam baṭum dṛṣṭvā asya pitarau brāhmaṇau iti. V. is more relevant in bhinnānām samānarūpatā samanvayaḥ. S. has followed the interpretation that sukha-duḥkkhamoha-samanvitam vyaktam. While D. observes that from the common properties we rise to the conception of one primary Genus.

Śaktitaḥ pravṛtteḥ ca : The functioning of a cause is dependent on its potentiality. It produces only that what it is capable of producing. Mahat would normally satisfy as the cause of everything else, but it itself is also finite and therefore needs the Pradhāna. Development implies a developing principle or energy and this must be from an external source. G. has yo yasmin śaktaḥ sa tasmin eva arthe pravartate and V. has kāraṇa—śaktitaḥ kāryam pravartate, aśaktāt kāraṇāt kārya—anutpatteḥ.

Kāraṇa-kārya-vibhāgāt : Since there is a parting of the cause and the effect. G. has asti vibhaktam tat kāraṇam yasya vibhāgaḥ idam vyaktam. The cause and the effect are separated and the one is not able to do what the other is capable of; the jar holds milk etc., but not so the lump of clay. V. has kāraṇāt kāryāṇi āvirbhavanti vibhajyante-vibhāgaḥ; pratisarge avyaktibhavanti sa ayaḥ avibhāgaḥ prakṛtau nānā ūpasya kāryasya vaiśvarūpyasya. Emergence and Resolution of the effect from the cause are like the process of the Kūrma extending and retracting its limbs. Creation is not of something

entirely new but it is the manifestation of something already existent. From the separate existence of the cause and the effect it can be seen that the cause is as D observes the living energy in production.

Vaiśvarūpyasya avibhāgāt : Dissolution or merger of the manifold Universe. As G. observes pralayakāle prakṛtau avibhāgam gacchanti. D. has because of inseparable unity of the manifold. No part of nature can exist independently of the rest. Possibly the word vibhāga is to be taken as the opposite of the word avibhāga occurring in the same stanza.

The YD has a lengthy discussion to establish that Īśvara, Kāla, Paramāṇu, Yadṛcchā and Abhāva cannot be accepted as the Kāraṇa of the universe.

Translation

A general cause, the Unevolved is to be regarded as existing because specific objects are finite; since there is homogeneousness; since effects exist through energy; since there is an issuing forth of effect from the cause and since there is a reunion of the universe (15).

XVI

अतश्च—

कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ।
परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात् ॥ १६ ॥

१६ **अन्वयः** ।——अव्यक्तं कारणम् अस्ति (यतः) त्रिगुणतः समुदयाच्च सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात् परिणामतः (महदादि) प्रवर्तते ।

अव्यक्तं प्रख्यातं कारणमस्ति यस्मान्महदादि लिङ्गं प्रवर्तते ।

त्रिगुणतः त्रिगुणात् । सत्त्वरजस्तमोगुणाः यस्मिंस्तत् त्रिगुणं, तत्किमुक्तं भवति——सत्त्वरजस्तमसां साम्यावस्था प्रधानम् ।

तथा **समुदयात्** । यथा गङ्गास्रोतांसि त्रीणि रुद्रमूर्द्धनि पतितानि एकं स्रोतो जनयन्ति एवं त्रिगुणमव्यक्तमेकं व्यक्तं जनयति । यथा[1] वा तन्तवः समुदिताः पटं जनयन्ति, एवमव्यक्तं गुणसमुदयान्महदादि जनयतीति त्रिगुणतः समुदयाच्च व्यक्तं जगत् प्रवर्तते ।

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१. वि०–तथा ।

यस्मादेकस्मात् प्रधानाद्व्यक्तं तस्मादेकरूपेण भवितव्यम्–नैष दोषः **परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात्**। एकस्मात् प्रधानात् त्रयो लोकाः समुत्पन्नाः तुल्यभावा न भवन्ति। देवाः सुखेन युक्ताः, मनुष्या दुःखेन, तिर्यञ्चो मोहेन। एकस्मात् प्रधानात् प्रवृत्तं व्यक्तं प्रतिप्रतिगुणाश्रयविशेषात् परिणामतः सलिलवद्भवति। प्रतिप्रतीति वीप्सा। गुणानामाश्रयो गुणाश्रयः, तद्विशेषः, तं गुणाश्रयविशेषं प्रतिनिधाय प्रतिप्रतिगुणाश्रयविशेषं परिणामात् प्रवर्तते व्यक्तम्। यथा—आकाशादेकरसं सलिलं पतितं नानारूपात् संश्लेषाद्भिद्यते तत्तद्रसान्तरैः[1], एवमेकस्मात् प्रधानात् प्रवृत्तास्त्रयो लोका नैकस्वभावा भवन्ति। देवेषु सत्त्वमुत्कटं, रजस्तमसी उदासीने, तेन तेऽत्यन्तसुखिनः। मनुष्येषु रज उत्कटं भवति, सत्त्वतमसी उदासीने, तेन तेऽत्यन्तदुःखिनः। तिर्यक्षु तम उत्कटं भवति, सत्त्वरजसी उदासीने, तेन तेऽत्यन्तमूढाः ॥ १६ ॥

Bhāṣya

And therefore, the well-known Unmanifest is the cause from which proceeds the Liṅga–Mahat and the rest. Triguṇataḥ means from that which is possessed of the three Attributes. Triguṇa is that which possesses the three Attributes, Sattva, Rajas and Tamas. What is the meaning? That the Nature is the equilibrium of the Sattva, Rajas and Tamas. Also from mixture, rise together : just as the three streams of the Ganges, falling on the head of Rudra unite into one stream, likewise the Unmanifest possessed of the three Attributes produces the one Manifest or just as the threads united, produce the cloth; in a similar manner the Unmanifest, on account of the union of the three Attributes, produces Mahat and the rest. The Manifest universe proceeds from the three Attributes and from their union. Since from the one Unmanifest proceeds the Manifest therefore it must also be of one form—this is not a fault; because of modification, like water, due to the particular characteristics of abode of each of the Attributes, the three worlds produced from the one Unmanifest are not of similar nature, as the gods are connected with happiness, men with misery and the animals with delusion—thus the Manifest proceeding from the one Unmanifest, on account of the particular characteristics abiding in each of the three Attributes, becomes like water. The repetition of the word prati denotes succession. The abode of the Attribute is the Guṇāśraya, its particular characteristics, taking into consideration these particular characteristics of the abodes of the three Attributes the Manifest is produced from the modification based upon the particular characteristics of the abodes of the three Attributes. Just as the simple element of water, of one taste when fallen from the atmosphere, is diversely modified as various fluids, of different tastes according to its different combinations, in this manner the three worlds proceeding from the one Unmanifest are not of the same nature, for among the gods the Sattva dominates and the Rajas and Tamas are subordinate, indifferent, hence they are exceedingly happy, among men Rajas dominates and Sattva and Tamas are indifferent, therefore they are exceedingly unhappy and among the animals Tamas dominates and Sattva and Rajas are indifferent, hence these are very much deluded.

१. वि०–तद्रसान्तरैः।

Notes

Kāraṇam asti avyaktam : This is the conclusion of these two verses. Sāmyāvasthā pradhānam. G. Pravartate–produces.

Triguṇataḥ samudāyāt ca : Functions in respect of the three qualities or constituents—both individually and in their combination. G. gives the analogy of Trīṇi gaṅgā–srotāṁsi ekam srotam yathā vā tantavaḥ paṭam. According to V. triguṇataḥ refers to pravartana in the Pratisarga avasthā, as in that condition also the Guṇas are active : pariṇāmasvabhāvāḥ guṇāḥ na apariṇamya kṣaṇamapi avatiṣṭhante; samudayaḥ sa ca guṇānām na guṇapradhānabhāvam antareṇa sambhavati; sa ca na vaiṣamyam vinā tasmāt mahadādibhāvena pravṛtti dvitiyā. The word samudayaḥ is explained by him as sametya udayaḥ. Even in Dissolution the Pradhāna functions in the sense that each guṇa is ceaselessly active within itself. Hence there are two kinds of activities : (i) where each guṇa functions in and by itself, i. e. operation through its own form and (ii) where the guṇas combine in guṇa–pradhāna–bhāva i. e. in the combined form.

Pariṇāmataḥ salilavat : G. explains the analogy as yathā ākāśāt ekarasam salilam patitam nānārūpāt saṁśleṣāt bhidyate tat rasāntaraiḥ evam pradhānam. V. makes this very idea more clear in vārida–vimuktam udakam ekarasam api tat tat bhūmi

vikārān āsādya nārikela-tāli-āmalaka-kapitthaphalarasatayā pariṇāman madhura-āmla-tikta-kaṭuka-kaṣāyatayā vikalpyate evaṁ ekaika-guṇasamudbhavāt pradhānam guṇam āśritya pradhānaguṇāḥ pariṇāma-bhedān pravartayanti.

The YD explains the pariṇāma as

jahaddharmāntaram pūrvamupādatte yadā param ।
tattvādapracyuto dharmī pariṇāmaḥ sa ucyate ॥.

Pratipratiguṇāśrayaviśeṣāt : Ekaika-guṇāśrayeṇa yo viśeṣaḥ tasmāt V. on account of the difference arising from the predominance of one or the other of the guṇas.

It is V. who understands activity in sarga (samudayāt) and in pratisarga (triguṇataḥ) as explained here : G. Candrikā, Māṭhara hold that only the sargapravṛtti is described here. Triguṇataḥ simply suggests that the three guṇas are utilised in the production of the effects and thus is their manifoldness accounted for.

Translation

This general cause, the Avyakta, functions by means of the three Guṇas, the constituents, both individually and in their combination. It is modified like water by the specific nature residing in the respective constituents. (16)

XVII

एवमार्याद्वयेन प्रधानस्यास्तित्वमभ्युपगम्यते, इतश्चोत्तरं पुरुषास्तित्वप्रतिपादनार्थमाह--

संघातपरार्थत्वात्[1] **त्रिगुणादिविपर्ययादधिष्ठानात् ।**
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं[2] **प्रवृत्तेश्च ॥ १७ ॥**

१७ अन्वयः ।--संघातपरार्थत्वात् त्रिगुणादिविपर्ययात् अधिष्ठानात् भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च पुरुषोऽस्ति ।

यदुक्तं व्यक्ताव्यक्तज्ञविज्ञानात्[3] मोक्षः प्राप्यत इति, तत्र व्यक्तादनन्तरं अव्यक्तं पञ्चभिः कारणैरधिगतम् । अव्यक्तवत् पुरुषोऽपि सूक्ष्मः, तस्याधुनाऽनुमितास्तित्वं प्रतिक्रियते । अस्ति पुरुषः, कस्मात्--**संघातपरार्थत्वात्** । योऽयं महदादिसंघातः

१. 'संहतपरार्थत्वात्' इति वि०-पुस्तकधृतः पाठो भ्रान्त इति स्पष्टमेव ।
२. मा०, वि०-कैवल्यार्थप्रवृत्तेश्च भाष्योद्धृतटिप्पण्यां तु कैवल्यार्थामिति पाठः।
३. वि०-व्यक्ताव्यक्तविज्ञानात्।

स पुरुषार्थः इत्यनुमीयते, अचेतनत्वात् पर्यङ्कवत् । यथा पर्यङ्कः प्रत्येकं गात्रोत्पलकपादपीठतूलीप्रच्छादनपटोपधानसंघातः परार्थो नहि स्वार्थः । पर्यङ्कस्य नहि किञ्चिदपि गात्रोत्पलाद्यवयवानां परस्परं कृत्यमस्ति । अतोऽवगम्यते, अस्ति पुरुषो यः पर्यङ्के शेते यस्यार्थं पर्यङ्कः । तत्परार्थमिदं शरीरं पञ्चानां महाभूतानां संघातो वर्तते । अस्ति पुरुषो यस्येदं भोग्यं शरीरं भोग्यमहदादिसंघातरूपं[2] समुत्पन्नमिति ।

इतश्चात्मास्ति--**त्रिगुणादिविपर्ययात्** । यदुक्तं पूर्वस्यामार्यायां 'त्रिगुणमविवेकि विषय' इत्यादि, तस्माद् विपर्ययात् । येनोक्तं 'तद्विपरीतस्तथा च[3] पुमान्' ।

अधिष्ठानात् । यथेह लंघनप्लवनधावनसमर्थैरश्वैर्युक्तो रथः सारथिनाधिष्ठितः प्रवर्तते तथा आत्माधिष्ठानाच्छरीरमिति । तथा चोक्तं षष्ठितन्त्रे--'पुरुषाधिष्ठितं प्रधानं प्रवर्तते' ।

अतोऽस्त्यात्मा—**भोक्तृत्वात्**।[4] यथा मधुराम्ललवणकटुतिक्तकषायषड्रसोपबृंहितस्य संयुक्तस्यान्नस्य[5] साध्यते, एवं महदादिलिङ्गस्य भोक्तृत्वाऽभावादस्ति स आत्मा यस्येदं भोग्यं शरीरमिति ।

इतश्च—**कैवल्यार्थं प्रवृत्तेश्च** । केवलस्य भावः कैवल्यम् । तन्निमित्तं या च प्रवृत्तिस्तस्याः स्वकैवल्यार्थं प्रवृत्तेः सकाशादनुमीयते, अस्त्यात्मेति । यतः सर्वो विद्वानविद्वांश्च संसारक्षयमिच्छति । एवमेभिर्हेतुभिरस्त्यात्मा शरीराद्व्यतिरिक्तः ॥१७॥

Bhāṣya

In this manner through these two verses is known the existence of the Nature. After this he observes with a view to proving the existence of the Spirit.

It was said that liberation is secured from the knowledge of the Manifest, the Unmanifest and of the Knower. Of these, after the Manifest, the Unmanifest has been known on account of the five reasons. The Spirit is subtle like the Unmanifest and now its existence is being proved through inference : the Spirit, Puruṣa, exists. Why ? Because composite objects are meant for the use of another. It is inferred that the composition of Mahat and the rest is for the sake of the Spirit, for it is non-intelligent, unconscious like a bed. Just as the bed is composed

१. वि०-°वट°।
२. वि०-भोग्यशरीरं भोग्यं महदादिसंघातरूपम्।
३. 'च' इति वि०-पुस्तके नास्ति ।
४. 'कारिकामूलपाठानुरोधात् भोक्तृभावात्' इति पठनीयम्।
५. अत्र 'भोक्ता' इत्यपेक्षितम् ।

of a bedding, props, cords, a covering cloth of cotton and a pillow is meant to serve the purpose of another and not of its own. The different parts of the bed like the gātra and utpalaka have no mutual purpose to serve. So it is inferred that there is a man who sleeps on the bed, for whom the bed is meant. Similarly this body, a composite of five gross elements is meant for another. There is the Spirit for whom this body, to be enjoyed, is produced, a body that is an aggregate of intellect and the rest. For this reason also the Spirit exists : since it is the reverse of that which has the three Attributes i. e. which is possessed of the three Attributes and which is non-discriminated, objective as mentioned in the previous verse—the reverse of this. It was therefore said, 'the Spirit is similar and dissimilar to that.' On account of the superintendence, control. Just as here a chariot, yoked with horses capable of leaping, galloping and running, functions when controlled by a charioteer, so does the body function when controlled by the Spirit. So it is said in the Ṣaṣṭitantra controlled by the Spirit, the nature functions. For this reason also the spirit exists : because there must be an enjoyer : just as we infer that there must be an enjoyer of mixed food flavoured with the six flavours viz. sweet, sour, salt, pungent, bitter and astringent; similarly, because the mergent Mahat and the rest cannot be the enjoyers, we infer that the Spirit exists, for whose enjoyment the body exists. And for this reason too : since there is activity for liberation. Kaivalya is the abstraction of kevala, alone, the activity for this purpose; from this activity for one's own release, is to be inferred that the Spirit exists. For everybody, learned and ignorant, wishes for the cessation of the succession of the worldly existence. Thus on account of these reasons, there exists the Spirit different and over and above the body.

Notes

The conclusion established is Puruṣaḥ asti. The reasons for the same are adduced next.

Saṁghāta-parārthatvāt : An assemblage is for the sake of another. D. Collocations like the bed, the seat are always to be seen as meant for another. The grouping of elements has always a purpose and this is not that of the aggregate, but of another being; this being is the Spirit. Sensible objects are always for the use of another. This is the argument of Design D.

Triguṇādi-viparyayāt : This other being for whom the Saṁghāta is, cannot be another Saṁghāta for this would lead to the fault of anavasthā. It therefore must be the reverse —viparyaya—of the triguṇādi; it cannot be an aggregate; its essence must also differ : it cannot be of the three guṇas; it cannot be the object of experience. This is the Spirit. 'Asaṁhataḥ paraḥ'.

Adhiṣṭhānāt : Since there must be control. S. A Superintending or directing force D. Superintendence C. As the ratha, a chariot requires the charioteer, so what is triguṇātmaka requires an adhiṣṭhāna. As V. observes yat sukhaduḥkkhamohātmakam tat sarvam pareṇa adhiṣṭhīyamānam dṛṣṭam. G. explains that Puruṣa-adhiṣṭhitam pradhānam pravartate. Matter inanimate as it is, cannot have control. This raises another vexed problem, for then, is the Puruṣa active? The reply is that he exercises control by reflection.

Bhoktṛbhāvāt : Pleasure and pain must affect a subject. As V. observes na ca draṣṭāram antareṇa dṛśyatā yuktā. C. also observes asti ca bhoktā yasya idam bhogyam śarīram. This refers to ownership or possession. They cannot affect the intellect, Buddhi, as it is triguṇātmaka. Therefore, a Spirit exists.

Kaivalyārtham pravṛtteḥ ca : Scriptures promise relief and ultimate release and profess to advise accordingly the activity to be followed. This presupposes a subject isolable from matter. The release promised must refer to an entity other than matter. The agent to be set free from the Matter and its evolutes must be different from them.

Translation

Spirit as distinct from matter exists, since an assemblage of sensible objects is for another's use; since this other must be the reverse of everything composed of the three constituents; since there must be superintendence and control; since there must be some one to enjoy and since there is the activity for the purpose of liberation. (17)

XVIII

अथ स किमेकः सर्वशरीरेऽधिष्ठाता मणिरसनात्मकसूत्रवत्, आहोस्वित्, बहव आत्मानः प्रतिशरीरमधिष्ठातार इत्यत्रोच्यते—

जननमरणकरणानां[1] प्रतिनियमादयुगपत्प्रवृत्तेश्च।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ १८ ॥

१८ अन्वयः ।——जननमरणकरणानां प्रतिनियमात् अयुगपत्प्रवृत्तेश्च त्रैगुण्यविपर्ययाच्चैव पुरुषबहुत्वं सिद्धम् ।

जन्म च मरणं च करणानि च जन्ममरणकरणानि । तेषां **प्रतिनियमात्**, प्रत्येकनियमादित्यर्थः । यद्येक एवात्मा स्यात्तत एकस्य जन्मनि सर्व एव जायेरन्, एकस्य मरणे सर्वेऽपि म्रियेरन्, एकस्य करणवैकल्ये बाधिर्यान्धत्वमूकत्वकुणित्वखंजत्वलक्षणे सर्वेऽपि बधिरान्धकुणिखंजाः स्युः । न चैवं भवति तस्माज्जन्ममरणकरणानां प्रतिनियमात् पुरुषबहुत्वं सिद्धम् ।

इतश्च—**अयुगपत्प्रवृत्तेश्च** । युगपदेककालम्, न युगपदयुगपत् प्रवर्तनम् । यस्माद्युगपद्धर्मादिषु प्रवृत्तिर्दृश्यते । एके धर्मे प्रवृत्ताः, अन्येऽधर्मे, वैराग्ये ज्ञानेऽन्ये प्रवृत्ताः, तस्मादयुगपत्प्रवृत्तेश्च बहव इति सिद्धम् ।

किं चान्यत्—**त्रैगुण्यविपर्ययाच्चैव** । त्रिगुणभावविपर्ययाच्च पुरुषबहुत्वं सिद्धम् । यथा सामान्ये जन्मनि एकः सात्त्विकः सुखी, अन्यो राजसो दुःखी, अन्यस्तामसो मोहवान् । एवं त्रैगुण्यविपर्ययाद्बहुत्वं सिद्धमिति ॥ १८ ॥

Bhāṣya

Now whether it is only one Spirit that is superintendent over all bodies, like the string that passes through a necklace of gems, or there are many Spirits presiding severally over individual bodies, is to be discussed :—

The word Janmamaraṇakaraṇāni means birth, death and the organs; because of their separate, several allotment, pratiniyama, for each, this is the meaning. If there were but one Spirit, then when one was born, all would be born; when one died, all would die; if there was any defect in the organs of one, such as deafness, blindness, dumbness, mutilation, or lameness, then all would be blind, deaf, dumb, maimed, and halt : but this is not the case; and, therefore, from the several apportionment of death, birth, and the organs, the plurality of the Spirits is established. And for this reason also, that there is no activity at one and the same time. The word yugapat means at one time, so ayugapat means not at one time, activity : since activity with reference to virtue and the like is not seen at one and the same time. While some are engaged in virtue, others are in vice, still others are in non-attachment, yet others are in knowledge; from this activity, not at one and the same time, it is proved that there are many Spirits. And moreover, because the Attributes affect variously. By the different modifications of the three Attributes, the plurality of the Spirits is proved; for instance, in ordinary life, one who is Sāttvika is happy, another Rājasa is unhappy, while a third, Tāmasa suffers from delusion. In this manner, from the different modifications of the Attributes is the plurality established.

1. भाष्यानुरोधेन तु 'जन्ममरण' इत्यादि पठनीयम् ।

Notes

Puruṣa–bahutvam siddham is the conclusion. The argument is that the Puruṣas are many. As Carpenter puts it 'it is not a reaction against some philosophical doctrine but a survival of primitive animism.' The three reasons adduced are Janana-maraṇa-karaṇānām pratiniyamāt: G. explains as pratyekaniyamāt. V. explains as vyavasthā. Pratikṣetre puruṣabhede bhavati vyavasthā Apūrva–deh-indriya mana-ahaṁkāra-buddhi-vedanābhiḥ abhisaṁbandhaḥ janma puruṣasyá apáriṇāmitvāt; teṣam parityāgo maraṇam puruṣasya kūṭastha–nityatvāt karaṇāni trayodaśa teṣam vyavasthā. V. Birth, death and indriyas are allotted severally. C. the distributive nature of the incidence of birth, death and instruments of cognition and actions. S. separate allotments of birth, death and the organ etc. Māṭhara adds another reason 'some are born low and some high' to which Radhakrishnan objects, for 'this would make birth real'. M. understands birth and caste. Paramārtha comments 'All women would conceive at the same time, deliver at the same time and would get all boys or all girls'. Ayugapat pravṛtteḥ ca : from bodies engaging in action, not all at the same time. S. from the diversity of occupations at the same time. D. since occupations are not at once universal. Some souls indulge in activity for wicked deeds, or good deeds, knowledge and renunciation etc. V. is careful in observing

pravṛttiḥ prayatna-lakṣaṇā yadyapi antaḥkaraṇavartini tathāpi puruṣa upacaryate.

Traiguṇya-viparyayāt ca eva : and also from the differences in the proportion of the three constituents. S. from the different conditions or modifications of the three modes. D. since qualities affect variously. C. One is happy, other miserable, the third infatuated etc. Each soul has a distinct personality. All this reasoning would make the Soul, in fact, less passive as the Sāṁkhyas would have us believe. Philosophers have clearly revealed interesting differences regarding their views about the Soul. Thus, Pythagorus thinks the human souls to be portions of one supreme soul; Plato views them as emanations from God, through the soul of the world; Stoics think that the soul and the body are both the portions of one existent, and Aristotle takes the soul to be intellectual energy.

Translation

The souls are many since birth, death and the instruments of congnition and action are allotted severally; since occupations are not simultaneous and at once universal; since the three Attributes affect severally. (18)

XIX

अकर्ता पुरुष इत्येतदुच्यते—

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥ १९॥

१९ **अन्वयः**।—तस्माच्च विपर्यासात् अस्य पुरुषस्य साक्षित्वं सिद्धं (तथा) कैवल्यं माध्यस्थ्यं द्रष्टृत्वम् अकर्तृभावश्च (सिद्धानि)।

तस्माच्च विपर्यासात्। तस्माच्च यथोक्तत्रैगुण्यविपर्यासात् विपर्ययात्। निर्गुणः पुरुषो विवेकी भोक्तेत्यादिगुणानां पुरुषस्य यो विपर्यास उक्तः तस्मात्—

सत्त्वरजस्तमःसु कर्तृभूतेषु **साक्षित्वं सिद्धं पुरुषस्येति**। योऽयमधिकृतो बहुत्वं प्रति। गुणा एव कर्तारः प्रवर्तन्ते, साक्षि नापि प्रवर्तते नापि निवर्तत एव।

किं चान्यत्, **कैवल्यम्**। केवलभावः कैवल्यमन्यत्वमित्यर्थः। त्रिगुणेभ्यः केवलः अन्यः[1]।

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1. वि०-अन्यत्।

माध्यस्थ्यम् मध्यस्थभावः। परिव्राजकवत् मध्यस्थः पुरुषः। यथा कश्चित् परिव्राजको ग्रामीणेषु कर्षणार्थेषु प्रवृत्तेषु केवलो मध्यस्थः, पुरुषोऽप्येषु गुणेषु वर्तमानेषु न प्रवर्तते।

तस्मात्, **द्रष्टृत्वमकर्तृभावश्च**। यस्मान्मध्यस्थस्तस्मात् द्रष्टा तस्मादकर्ता पुरुषस्तेषां कर्मणामिति। सत्त्वरजस्तमांसि त्रयो गुणाः कर्मकर्तृभावेन प्रवर्तन्ते न पुरुषः, एवं पुरुषस्यास्तित्वं च सिद्धम् ॥ १९ ॥

Bhāṣya

Next is declared that the Spirit is not an agent.

And from that contrast :— from the fore-mentioned Viparyāsa i. e. contrast of the possession of the three Attributes. Contrast is reverse. The Spirit is void of the Attributes, is discriminative, enjoyer. The contrast is of these Attributes as pointed out already. Thus therefore, Sattva, Rajas and Tamas being the agents, it follows that the Spirit is a passive witness, that Spirit which is the subject of plurality. These Attributes alone are the agents and act; the witness neither acts nor desists from acting. Again, detachment, isolation is an attribute of the Spirit; Kaivalya is the property of being sole, having detachment or isolation or distinctness from others; that is, it, the Spirit, is distinct from the three Attributes, and from that which is possessed of the three Attributes. Indifference, being a bystander is the condition of a middle man, the Spirit is indifferent like a wandering mendicant. Just as an ascetic is indifferent while the villagers are engaged in tilling and agriculture, so the Spirit is also indifferent while the Attributes are active. Therefore, the Spirit is endowed with perception and inactivity. Since the Spirit is a bystander and indifferent, therefore it is a spectator and therefore also the non-agent of those actions. The three Attributes, Sattva, Rajas and Tamas function as agent and action, and not the Spirit. Thus is also proved the existence of the Spirit.

Notes

The properties of the Self are now taken for discussion. Tasmāt : Yathā ukta traiguṇya-viparyāsāt. G. from that which is composed of the three constituents. S. V. points out that Tasmāt refers of Kārikā XI and not to the viparyāsa stated in the previous Kārikā XVIII.

The Puruṣa does not possess the characteristics of the Vyakta and the Avyakta.

Sākṣitva : The Spirit being non-active is a disinterested by-stander, a witness and has a perceptive character. Sākṣitva spoken of the Puruṣa is with reference to the Buddhi and the Dṛṣṭṛtva spoken of him is with reference to the Vijñāna. G. makes this clear by observing sattvarajatamaḥsu kartṛbhūteṣu guṇāḥ eva kartāraḥ. V. remarks Cetanatvena aviṣayatvena sākṣitvam siddham. Prakṛtih svacaritam puruṣāya darśayati iti sa sākṣī.

Kaivalyam : freedom from the threefold misery, since the Spirit is not of the nature of sukhaduḥkhamoha. G. explains as triguṇebhyaḥ kevalaḥ. V. has ātyantikaḥ duḥkkhatraya-abhāvaḥ Madhyasthaḥ : for the above reason neither elated nor depressed but neutral. G. has parivrājakavat udāsīna.

Akartṛbhāva : The Spirit is not an agent; it is inactive by nature.

The Upaniṣadic background of all these concepts is too obvious. The Kaṭha and the like supply these ideas. It is for this very reason that so far as the concept of the Soul is concerned there is very little difference between the Vedāntins and the Sāṁkhyas.

Translation

And from this contrast it follows that the Puruṣa, the soul, is a witness, free from misery, neutral, spectator and passive. (19)

XX

यस्मादकर्ता[1] पुरुषस्तत्कथमध्यवसायं करोति धर्मं करिष्याम्यधर्मं न करिष्यामीति। अतः, कर्ता भवति—न च कर्ता पुरुषः—, एवमुभयथा[2] दोषः स्यादिति। अत उच्यते—

तस्मात्तत्संयोगादचेतनं चेतनावदिव लिङ्गम्।
गुणकर्तृत्वे च[3] तथा कर्तेव भवत्युदासीनः॥ २०॥

२० **अन्वयः**।—तस्मात् तत् संयोगात् अचेतनं लिङ्गं चेतनावदिव (भवति) तथा उदासीनः गुणकर्तृत्वे च कर्तेव भवति।

1. वि०—यस्मात्कर्ता। 2. वि०—°मुभयत्र। 3. ज०—°कर्तृत्वेऽपि।

इह पुरुषश्चेतनावान्[1]। तेन चेतनावभाससंयुक्तं[2] महदादि लिङ्गं **चेतनावदिव** भवति। यथा लोके घटः शीतसंयुक्तः शीतः, उष्णसंयुक्त उष्णः, एवं महदादि लिङ्गं तस्य **संयोगात्** पुरुषसंयोगाच्चेतनावदिव भवति। तस्माद्गुणा अध्यवसायं कुर्वन्ति न पुरुषः।

यद्यपि लोके पुरुषः कर्ता गन्तेत्यादि प्रयुज्यते तथाऽप्यकर्ता पुरुषः। कथम्—**गुणकर्तृत्वे च तथा कर्तेव भवत्युदासीनः**। गुणानां कर्तृत्वे सति उदासीनोऽपि पुरुषः कर्तेव भवति, न कर्ता। अत्र दृष्टान्तो भवति–यथा अचौरश्चौरैः सह गृहीतश्चौर इत्यवगम्यते, एवं त्रयो गुणाः कर्तारस्तैः संयुक्तः पुरुषोऽकर्ताऽपि कर्ता भवति, कर्तृसंयोगात्। एवं व्यक्ताव्यक्तज्ञानां विभागो विख्यातः, यद्विभागान्मोक्षप्राप्तिरिति॥ २०॥

Bhāṣya

It may be asked : if the Spirit is a non-agent, how does it exercise volition—'I shall practise virtue, I will not practise vice.' Then it would be the agent ; but it is not the agent ; in this way both the positions are faulty. To this it is to be said.

Here it is the Spirit that is intelligent and the Liṅga i. e. Mahat and the rest, appears as if intelligent through its relation with the Spirit. Just as in life a jar when in contact with coolness is cold, and when in contact with heat is hot, so also the Liṅga, Mahat and the rest, is as if intelligent when in contact with the Spirit ; hence the volition is exercised by the Attributes and not by the Spirit. Although such language as 'a man acts or goes' is commonly used in this world, even then the Spirit is not the agent. How ? While the activity really belongs to the Attributes, the indifferent Spirit appears to be, as if the agent. Though the activity actually belongs to the Attributes, yet even the indifferent Spirit becomes as if it were an agent, not an actual agent. Here there is this illustration : as a man who is not a thief, being taken up along with the thieves, is suspected to be a thief also, in a similar manner, the three Attributes are the agents and the Spirit connected with them, even though not itself an agent, is taken to be the agent on account of the contact with the agents. Thus has been clearly explained the distinction of the Manifest, Unmanifest and the Knower, the Spirit : from discrimination of which results the acquisition of liberation.

1. वि०—°श्चेतनाकृत्। 2. वि०—°भासं युक्तम्

Notes

The union of intelligence and activity in a single entity, as is generally seen, is now explained. This union must be illusory; and merely due to the association of the two, the Prakṛti and the Puruṣa. This is not saṁyoga, conjunction or intermingling of parts, since the Puruṣa has no parts, being declared to be niravayava. The contact is the result of the presence of the Puruṣa and presentation of the Prakṛti.

Acetanam liṅgam : The non-intelligent liṅga consisting of the Intellect, Individuation etc. G. has mahadādi liṅgam. According to Wilson, here is a reference to the subtle vehicle of the soul which consists of the Tanmātras and the three internal organs. The mutual effect is described. Acetana becomes cetana as if, and the udāsīna becomes the kartā as if. The word Iva indicates the illusory character of these super-impositions.

Guṇakartṛtva : The agency, as a matter of fact, belongs to the guṇas. G. observes yathā acauraḥ coraiḥ saha gṛhītaḥ caura iti avagamyate, evam trayo guṇāḥ kartāraḥ taiḥ saha saṁyuktaḥ puruṣa akartā api kartā bhavati. V. also in this context observes yataḥ caitanyakartṛtve bhinnādhikaraṇe yuktitaḥ siddheḥ, tasmāt bhrāntiḥ iyam iti arthaḥ. Bhrānti-bījam tatsaṁyogaḥ tatsannidhānam.

The object and the subject are absolute entities and their juxtaposition results in knowledge. This states a fundamental problem in philosophy. How can presence induce misconception? If it does so, then there is no possibility of release; for even after the release, the fitness to be affected, yogyatā, is in the Puruṣa. Vijñānabhikṣu has therefore thought it better to hold that there is a real contact between the Puruṣa and the modifications of the Buddhi; though this contact does not produce any change in the Puruṣa. Radhakrishnan points out the difficulty in this suggestion of Vijñānabhikṣu by observing 'This is no good. A relation that makes no change is a relation which does not relate.'

The YD examines the nature of the saṁyoga mentioned here. Can this saṁyoga of the Guṇas and the Puruṣa ever come into existence? For can it be 'anyatarakarmaja, ubhayakarmaja, saṁyogaja, svābhāvika, śaktinimitta, yogyatālakṣaṇa, yādṛcchika or viṣaya-viṣayinimitta? Denying all these possibilities, the YD ultimately observes 'iha puruṣa-antaḥkaraṇayoḥ abhinnadeśatvāt sannidhimātrasāmānyāt bhāktam saṁyogam parikalpya evam ucyate ityadoṣaḥ.

Translation

Therefore, it is from their association that the Liṅga, the non-intelligent body seems intelligent and though the agency really belongs to the Guṇas, the constituents, the indifferent one appears as the agent. (20)

XXI

अथैतयोः प्रधानपुरुषयोः किंहेतुः संघातः—उच्यते —

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥

२१ **अन्वयः** ।—पुरुषस्य दर्शनार्थं तथा प्रधानस्य कैवल्यार्थं पङ्ग्वन्धवत् उभयोरपि संयोगः, तत्कृतः सर्गः ।

पुरुषस्य प्रधानेन सह **संयोगो दर्शनार्थम्** । प्रकृतिं महदादिकार्यं भूतादिपर्यन्तं[1] पुरुषः पश्यति ।

एतदर्थं **प्रधानस्यापि** पुरुषेण संयोगः **कैवल्यार्थम्** ।

स च संयोगः **पङ्ग्वन्धवदुभयोरपि** द्रष्टव्यः । यथा—एकः पङ्गुरेकश्चान्धः, एतौ द्वावपि गच्छन्तौ, महता सामर्थ्येनाटव्यां सार्थस्य स्तेनकृतादुपप्लवात्, स्वबन्धु-परित्यक्तौ दैवादितश्चेतश्च चेरतुः[2] । स्वगत्या च तौ संयोगमुपयातौ । पुनस्तयोः स्ववचसोर्विश्वस्तत्त्वेन संयोगो गमनार्थं दर्शनार्थं च भवति । अन्धेन पङ्गुः स्वस्कन्धमारोपितः एवं शरीरारूढपङ्गुदर्शितेन मार्गेणान्धो याति, पङ्गुश्चान्धस्कन्धारूढः। एवं पुरुषे दर्शनशक्तिरस्ति पङ्गुवत्, न क्रिया । प्रधाने क्रियाशक्तिरस्त्यन्धवत्, न दर्शनशक्तिः । यथा वा अनयोः पङ्ग्वन्धयोः कृतार्थयोर्विभागो भविष्यतीप्सितस्थानप्राप्तयोः, एवं प्रधानमपि पुरुषस्य मोक्षं कृत्वा निवर्तते, पुरुषोऽपि प्रधानं दृष्ट्वा कैवल्यं गच्छति । तयोः कृतार्थयोर्विभागो भविष्यति ।

किं चान्यत्, **तत्कृतः सर्गः** । तेन संयोगेन कृतस्तत्कृतः सर्गः, सृष्टिः । यथा स्त्रीपुरुषसंयोगात् सुतोत्पत्तिस्तथा प्रधानपुरुषसंयोगात् सर्गस्योत्पत्तिः ॥ २१ ॥

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१. वि०-महदादिकार्यभूतपर्यन्तम् । २. वि०-दैवादितश्चेरुश्च ।

Bhāṣya

Here one may ask for what purpose is the union of the Nature and the Spirit and to this the reply is :—

The union of the Spirit with the Nature is for its contemplation. The Spirit contemplates the Nature that is, its effects beginning from Mahat and ending with the gross elements. For this reason the union of the Nature also with the Spirit is for the liberation. And this union of both, the Nature and the Spirit, should be regarded to be like that of a lame man with a blind man. Just as, one man is lame and the other is blind; these two while on a journey and proceeding with great difficulty, were deserted by their friends when all of them were attacked by the robbers and by course of luck, wandered here and there in the forest. By their own movement they met each other, came into a union. Now, this union of theirs, on account of each relying on the words of the other, results for the purpose of going and seeing. The blind man placed the lame man on his shoulders; thus the blind man goes along the road shown by the lame man placed on his body and also the lame man as he on the blind man's shoulders. In a like manner, in the Spirit, there is power to see but no action; and in the Nature, as in the blind man, there is power to act, but no power to contemplate. Again, just as these two, the blind and the lame man, will separate from each other when their purpose is served, when they have reached the desired destination, in this manner, the Nature also will cease to act after having secured the liberation of the Spirit and the Spirit also will reach salvation and abstraction after contemplating the Nature. There will be the separation of the two, when they have gained their object. Further, the creation is the result of that; tatkṛta means brought about by that union. Just as from the union of a man and a woman a son is born, so from the union of the Nature and the Spirit is the creation produced.

Notes

Darśanārtham : The Primal Nature being contemplated as such. S. for the soul's contemplation of Nature. C. for the soul may be able to contemplate on Nature. D. G. has prakṛtim

mahadādikāryabhūtaparyantam puruṣaḥ paśyati. Wilson observes that the contemplation is bhoga. V. appears to suggest that Pradhāna being a bhogya requires a bhoktṛ and this apekṣā is satisfied.

Kaivalyārtham : for the soul's abstraction. C. to become entirely separated from it. D. for the release of the Spirit from the threefold misery. S. V. observes saṁyoga eva bhogāpavargārtham sargam karoti. Even the words like etasmāt ākāśat or ātmanaḥ ākāśaḥ saṁbhūtaḥ etc. do not point out activity or creation on the part of the soul. Acts of the Nature are here attributed to the Soul.

As the text stands Kaivalyārtham would go with Pradhānasya and would mean 'for the liberation of the Pradhāna from the threefold misery.' This is how Vijñānabhikṣu explains svārtha in the Sāṁkhyasūtra II. 1. 'Vimuktamokṣārtham svārtham vā pradhānasya' as 'svasya pāramārthika-duḥkkhamokṣārtham.' The misery of the Pradhāna is real while that of the Puruṣa is but reflected. V. takes darśanārtham pradhānasya and kaivalyārtham puruṣasya. C. and M. differ from him. The analogy of the andha and the paṅgu is the most famous in Sāṁkhya literature. The paṅgu is the Spirit which can see but cannot act and the Andha is the Prakṛti which can act but cannot see.

The Nature is primarily the object of Enjoyment and at a later stage through the enjoyment discriminative knowledge arises and this very Nature thus brings about the release of the Spirit. Having accepted the individual self as the highest, the concept of God which cannot be presented in the Buddhi becomes unnecessary so far as the Sāṁkhyas are concerned. Virtue and moral consciousness also are properties of our material nature and do not belong to the soul. Wilson thinks that in making the thinking faculty completely dependent on the sensations that come from material things for the whole of knowledge and even its self-consciousness, philosophy has been degraded by Kapila rather than magnified.

Translation

The association of the two, as of the lame man and a blind man, is for contemplation by the Spirit of the Nature and for the release of the Spirit. Creation proceeds from this union (21).

XXII

इदानीं सर्वविभागदर्शनार्थमाह—

प्रकृतेर्महान्, ततोऽहङ्कारः तस्माद्गणश्च षोडशकः ।
तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥

२२ अन्वयः ।—प्रकृतेः महान् ततः अहङ्कारः तस्माच्च षोडशकः गणः तस्मात् षोडशकादपि पञ्चभ्यः पञ्च भूतानि (जायन्ते)।

प्रकृतिः, प्रधानं, ब्रह्म, अव्यक्तं, बहुधात्मकं[1] मायेति पर्यायाः। अलिङ्गस्य[2] **प्रकृतेः** सकाशा**न्महानु**त्पद्यते। महान्, बुद्धिः, आसुरी, मतिः, ख्यातिः, ज्ञानं, इति[3] प्रज्ञापर्यायैरुत्पद्यते ।

तस्माच्च महतो**ऽहङ्कार** उत्पद्यते। अहङ्कारः, भूतादिः, वैकृतः, तैजसः, अभिमान इति पर्यायाः।

तस्माद्गणश्च षोडशकः। **तस्मादहङ्कारात्** षोडशकः षोडशस्वरूपो गण उत्पद्यते। स यथा—पञ्चतन्मात्राणि। शब्दतन्मात्रं, स्पर्शतन्मात्रं, रूपतन्मात्रं, रसतन्मात्रं, गन्धतन्मात्रमिति। तत एकादशेन्द्रियाणि । श्रोत्रं, त्वक्, चक्षुषी, जिह्वा, घ्राणमिति पञ्च बुद्धीन्द्रियाणि। वाक्पाणिपादपायूपस्थाः[4] पञ्च कर्मेन्द्रियाणि। उभयात्मकमेकादशं मनः। एष षोडशको गणोऽहङ्कारादुत्पद्यते ।

किं च, **पञ्चभ्यः पञ्च भूतानि**। **तस्मात् षोडशकात्** गणात् पञ्चभ्यस्तन्मात्रेभ्यः सकाशात् पञ्च वै महाभूतान्युत्पद्यन्ते। यदुक्तं—शब्दतन्मात्रादाकाशम्, स्पर्शतन्मात्राद्वायुः, रूपतन्मात्रात्तेजः, रसतन्मात्रादापः, गन्धतन्मात्रात् पृथिवी। एवं पञ्चभ्यः परमाणुभ्यः पञ्च महाभूतान्युत्पद्यन्ते ॥ २२ ॥

Bhāṣya

Now the author explains all the products.

All the words, Prakṛti, Pradhāna, Brahman, Avyakta, Bahudhānaka and Māyā are synonyms. From the Prakṛti, the Nature, without characteristics, is produced the intellect, the

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१. वि०–, ब०–; बहुधानकम्। बहुधात्मकमिति पाठो माठरवृत्तिसम्मतः ।
२. वि०–'आलिङ्गस्याः'। मूलपाठस्तु ब०–पुस्तके दृश्यते 'अलिङ्गायाः' इति पठनीयम् ?
३. व 'इति' शब्दो वि०–पुस्तके नास्ति, ब०–पुस्तक उपलभ्यते ।
४. ब०–°पस्थानि।

Mahat. All the words, Mahat, Buddhi, Āsuri, Mati, Khyāti, Jñana and Prajñā are again synonyms. From that Mahat is the ego produced. The words Ahaṁkāra, Bhūtādi, Vaikṛta, Taijasa and abhimāna are synonyms. From that, the group of the sixteen. From that ego the group of sixteen, the group in sixteen forms is produced. This group is : the five subtle elements, the subtle element of sound, the subtle element of touch, the subtle element of form, the subtle element of taste and the subtle element of smell ; these tanmātras are expressed by all the synonyms of the word Sūkṣma, the subtle ; then the eleven organs, the ear, the skin, the eyes, the tongue and the nose, the five senses of intellect and the five organs of action, the speech, hands, feet, organs of excretion and of generation and lastly the mind with the characteristics of both, the organs of sense and action ; this is the group of sixteen that is produced from the ego. And again from the five, the five gross elements i. e. out of that group of sixteen, from the five subtle elements, the five gross elements are produced. As it is said : ether from the subtle element of sound, wind from the subtle element of touch, fire from the subtle element of light, water from the subtle element of taste and earth from the subtle element of smell. In this way, from the five atomic subtle elements, the five gross elements are produced.

Notes

The various stages and the order of the Evolution is now taken up for description. The order is as follows :

Prakṛti-Mahat (Buddhi)-Ahaṁkāra (Ego)-the five subtle elements, the tanmātras—the five gross elements, ākāśa, vāyu, pṛthivi, tejas and āp—the five senses, the five organs of action, the mind.

Prakṛti : Avyaktam, pradhānam, brahman, bahudhānakam, māyā, iti paryāyāḥ. G. pradhīyate asmin kāryajātam.

Mahat : Āsuri matiḥ khyātiḥ, jñāna, prajñā, G. Intellect. Ahaṁkāra : bhūtādi, vaikṛta, taijasa, abhimāna; Consciousness. Ṣoḍaśaka : Ekādaśa indriyāṇi-pañca jñānendriyaṇi, pañca karmendriyāṇi, manaḥ and pañca tanmātrāṇi ca.

The creation further is as given under.

Śabda tanmātrāt ākāśam śabdaguṇam.

Śabda-tanmātra-sahitāt sparśa-tanmātrāt vāyuḥ śabda-sparśaguṇaḥ.

Śabdasparśatanmātrasahitāt rūpatanmātrāt tejaḥ śabda-sparśarūpaguṇam.

Śabdasparśarūpatanmātrasahitāt rasatanmātrāt āpaḥ śabda-sparśarūparasaguṇāḥ.

Śabdasparśarūparasatanmātrasahitāt gandhatanmātrāt pṛthivi śabdasparśarūparasagandhaguṇāḥ.

It will be seen that each succeeding gross element has more properties than the preceding one, because of the larger number of the tanmātras causing it,

G. thinks that the tanmātras singly produce the mahābhūtas. yaduktam śabdatanmātrāt ākāśam sparśatanmātrāt vāyuḥ rūpa tanmātrāt tejaḥ rasatanmātrāt āpaḥ gandha-tanmātrāt pṛthivi evām utpadyate. V. M. jaya and Candrikā hold that the tanmātrās combine for the formation of the bhūtas.

Translation

From Prakṛti, the Primal Nature, issues Mahat, the Great One, intellect, thence Ahaṁkāra, individuation and from this the aggregate of the sixteen : from five among the sixteen proceed five gross elements (22).

XXIII

यदुक्तं—व्यक्ताव्यक्तज्ञविज्ञानान्मोक्ष इति, तत्र महदादिभूतान्तं त्रयोविंशतिभेदं[1] व्याख्यातम् । अव्यक्तमपि ‘ भेदानां परिमाणात् ’ इत्यादिना व्याख्यातम् । पुरुषोऽपि ‘ संघातपरार्थत्वात् ’ इत्यादिभिर्हेतुभिर्व्याख्यातः । एवमेतानि पञ्चविंशतितत्त्वानि । यस्तैस्त्रैलोक्यं[2] व्याप्तं जानाति[3] । तस्य भावोऽस्तित्वं, तत्त्वम् । यथोक्तम्—

पञ्चविंशतितत्त्वज्ञो यत्र कुत्राश्रमे रतः ।
जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः ॥

१.–अत्र ‘ व्यक्तं ’ इत्यपेक्षितम् । २. व०–पुस्तके पाठः । वि०–यस्त्रैलोक्यम् ।
३ ‘ स मुच्यते ’ इत्यधिकमत्रापेक्षितम , इति माठरवृत्तिटिप्पण्याम् पृ. ३५ ।

तानि यथा–प्रकृतिः पुरुषः, बुद्धिः अहङ्कारः, पञ्च तन्मात्राणि, एकादशेन्द्रियाणि, पञ्च महाभूतानि । इत्येतानि पञ्चविंशतितत्त्वानि । तत्रोक्तं, प्रकृतेर्महानुत्पद्यते । तस्य किं लक्षणमेतदाह—

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम् ।
सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम् ॥ २३ ॥

२३ **अन्वयः** ।—अध्यवसायः बुद्धिः धर्मः ज्ञानं विराग ऐश्वर्यम् एतत् सात्त्विकं रूपम् । अस्मात् विपर्यस्तं तामसं (रूपम्) ।

अध्यवसायो बुद्धिलक्षणम् । अध्यवसानमध्यवसायः । यथा बीजे भविष्यद्वृत्तिकोऽङ्कुरस्तद्वदध्यवसायः। अयं घटः, अयं पटः, इत्येवं सति[1] या सा बुद्धिरिति लक्ष्यते।

सा च बुद्धिरष्टाङ्गिका, सात्त्विकतामसरूपभेदात् । तत्र बुद्धेः[2] **सात्त्विकं रूपं** चतुर्विधं भवति—**धर्मः, ज्ञानं, वैराग्यं, ऐश्वर्यं** चेति । तत्र धर्मो नाम दयादानयमनियमलक्षणः । तत्र यमा नियमाश्च पातञ्जलेऽभिहिताः । ‘ अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ’ (यो. सू. २, ३०) । ‘ शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ’ (यो. सू. २, ३२) । ज्ञानं, प्रकाशः, अवगमः, भानमिति पर्यायाः । तच्च द्विविधम् । बाह्यमाभ्यन्तरं चेति । तत्र बाह्यं नाम वेदाः शिक्षाकल्पव्याकरणनिरुक्तच्छन्दोज्योतिषाख्यषडङ्गसहिताः ।[3] पुराणानि, न्यायमीमांसाधर्मशास्त्राणि चेति । आभ्यन्तरं प्रकृतिपुरुषज्ञानम् । इयं प्रकृतिः सत्त्वरजस्तमसां साम्यावस्था, अयं पुरुषः सिद्धो निर्गुणो व्यापी चेतन इति । तत्र बाह्यज्ञानेन लोकपङ्क्तिर्लोकानुराग इत्यर्थः, आभ्यन्तरेण ज्ञानेन मोक्ष इत्यर्थः । वैराग्यमपि द्विविधं, बाह्यमाभ्यन्तरं च । बाह्यं दृष्टविषयवैतृष्ण्यं, अर्जनरक्षणक्षयसंगहिंसादोषदर्शनात् विरक्तस्य । आभ्यन्तरं—प्रधानमप्यत्र स्वप्नेन्द्रजालसदृशमिति विरक्तस्य मोक्षेप्सोर्यदुत्पद्यते तदाभ्यन्तरं वैराग्यम् । ऐश्वर्यमीश्वरभावः। तच्चाष्टगुणम्–अणिमा, महिमा, गरिमा, लघिमा, प्राप्तिः, प्राकाम्यं, ईशित्वं, वशित्वं यत्रकामावसायित्वं चेति। अणोर्भावोऽणिमा, सूक्ष्मो भूत्वा जगति विचरतीति । महिमा, महान् भूत्वा विचरतीति, लघिमा, मृणालीतूलावयवादपि लघुतया पुष्पकेसराग्रेष्वपि तिष्ठति। प्राप्तिः, अभिमतं वस्तु यत्रतत्रावस्थितं प्राप्नोति। प्राकाम्यं, प्रकामतो यदेवेच्छति तदेव विदधाति । ईशित्वं, प्रभुतया त्रैलोक्यमपि ईष्टे। वशित्वं, सर्वं वशीभवति यत्रकामावसायित्वं, ब्रह्मादिस्तम्बपर्यन्तं यत्र कामस्तत्रैवास्य स्वेच्छया स्थानासनविहारानाचरतीति । चत्वारि एतानि बुद्धेः सात्त्विकानि रूपाणि। यदा सत्त्वेन रजस्तमसी अभिभूते तदा पुमान् बुद्धिगुणान् धर्मादीनाप्नोति ।

१. वि०–स्यति । २. ‘ तत्र बुद्धेः ’ इति व०–पुस्तके नास्ति.
३. व०–पुस्तकपाठः। वि० — पुस्तके तु ‘ शिक्षाकल्पो व्याकरणं निरुक्तं छंदोज्योतिषाख्यषडङ्गसहिताः ’ ८

किं चान्यत् **तामसमस्माद्विपर्यस्तम्**। अस्मात् धर्मादेर्विपरीतं तामसं बुद्धिरूपम्। तत्र धर्माद्विपरीतोऽधर्मः। एवमज्ञानं, अवैराग्यं, अनैश्वर्यमिति। एवं सात्त्विकैस्तामसैः स्वरूपैरष्टाङ्गा बुद्धिस्त्रिगुणादव्यक्तादुत्पद्यते ॥ २३ ॥

Bhāṣya

It was observed before that the liberation results from the discriminative knowledge of the Manifest, the Unmanifest and the Knower. Of these, the Manifest beginning with Mahat and ending with the gross elements, of twenty-three kinds, has been explained. The Unmanifest also has been explained by 'Because specific objects are finite (verse 15).' So the Spirit also has been explained by 'Because the composite is meant for another (verse 17).' These, thus make up the twenty-five principles. He who knows the three worlds as pervaded by these. The word Tattva is the abstraction of Tad, existence. As it is said: 'There can be no doubt in this, that a knower of the twenty-five principles, in whatever order of life he may be and whether he wore braided hair, a top-knot only, or be shaven, is liberated from existence.' These twenty-five principles are : The Nature, the Spirit, the Intellect, the Ego, the five subtle elements, the eleven organs and the five gross elements. It is said that the intellect is produced from the Nature ; what is the nature of this intellect is now explained.

Determination, Ascertainment is the definition of intellect. Adhyavasāya is ascertainment : as in the seed the future germinating sprout is contained, so in the intellect is the ascertainment contained. It is the definite cognition which arises when one determines : this is a jar, this is a cloth. That intellect has eight parts on account of the different forms, Sāttvika and Tāmasa. The Sāttvika form of intellect is of four kinds viz. Virtue, Knowledge, Non-attachment and Power. The virtue is of the nature of mercy, charity, the five yamas, restraints and the five niyamas, obligations. Of these, the yamas and the niyamas have been explained in the treatise of Patañjali. The Yamas are Non injury, Truth, Non-stealing, Celibacy and Non-acceptance of gifts. (YS. II. 30). The Niyamas are Purity, Contentment, Austerity, Study of the Vedas and the Meditation of God. (YS II. 32) Light,

Understanding and Manifestation are the synonyms of Knowledge. This is twofold, external and internal. The external knowledge comprises of the Vedas along with the six branches of Pronunciation, Ritual, Grammar, Etymology, Prosody, and Astronomy ; the Purāṇas, the Nyāya, the Mīmāṁsā and the Dharmaśāstras. The internal knowledge is the knowledge of the Nature and of the Spirit. This Nature is the equilibrium of Sattva, Rajas and Tamas. This Spirit is perfect, free from the Attributes, pervading and intelligent. Of these, from the external knowledge result celebrity and admiration among the people, and from the internal knowledge results liberation. Non-attachment also is twofold, external and internal. The external non-attachment is the freedom from thirst for the objects of the senses, in one who is non-attached to these, realizing the defects of earning, protecting, decreasing, attachment and injury. The internal non-attachment is that which arises in the mind of one who is non-attached and has a desire for liberation and regards even the Nature as a dream or a magical illusion. Power is lordliness. It is of eight kinds: aṇimā, mahimā, garimā, laghimā, prāpti, prākāmya, īśitva, vaśitva and yatrakāmāvasāyitva. Aṇimā is the state of an atom and the man wanders over the world in a very subtle atomic form; mahimā—becoming of a very large form a man wanders; laghimā—becoming as light as the fibre of a lotus-stalk or cotton particles he stays even on the tips of the filaments of flowers; prāpti—one gets the desired object, wherever it may be; prākāmya—one can do whatever one likes; īśitva—through lordliness one can reign over all the three worlds; vaśitva—everything comes under his control; yatrakāmāvasāyitva—one can stand, sit or wander over anything from Brahman to grass, wherever one desires. These four are the Sāttvika forms of the intellect. When Sattva dominates over Rajas and Tamas then a man acquires these qualities of the intellect, virtue and the rest. Further, the Tāmasa form is the reverse of this. The Tāmasa form of intellect is the reverse of this, virtue and the rest. Thus, the reverse of virtue is vice. In a similar manner are ignorance, attachment and absence of lordly powers. In this manner, the intellect, of eight forms on account of its Sāttvika and Tāmasa varieties, is produced from the Unmanifest possessed of the three Attributes.

Notes

This stanza gives a definition of Intellect. It is understood by Lassen as Intentio. It is the faculty that resolves upon a course of action, by which the self perceives, wills and acts. The word Adhyavasāya is rendered as determinative, utsāha, atiśaktimān. This work, it does not in the light of its inherent intelligence, for it has none, as it is the product of matter; but this work it is able to do on account of the proximity of Intelligence, the Puruṣa. It has two forms, rūpas, the Sāttvika and the Tāmasa. Its Sāttvika forms are dharma, jñāna, virāga and aiśvarya. Dharmaḥ : dayā-dāna-yama-niyama-lakṣaṇaḥ G. Abhyudayaniḥśreyasahetuḥ V.

Jñānam : Bāhya (Veda, Śikṣā, Kalpa etc.) and Ābhyantara (prakṛti-puruṣa-jñāna).

Aiśvaryam : Aṣṭaguṇam–aṇimā, mahimā, garimā, laghimā, prāptiḥ, prākāmyamam, īśitvam, vaśitvam and yatrakāmā-vasāyitvam.

Virāga : Bāhya is dṛṣṭa-viṣaya-vaitṛṣṇya and Abhyantara is seeing the pradhāna as a dream, pradhānam api svapnavat. There are four stages spoken of in virāga, the Yatamāna-saṁjñā—the beginning of the effort; Vyatireka saṁjñā—the securing of partial control; Ekendriya saṁjñā—when only the mind functions and the Vaśīkāra saṁjñā—when a full control is obtained.

All these are the aspects of the Sāttvika Buddhi and the Tāmasa is just the Viparyaya or Viparyāsa of all this.

Translation

Intellect is determinative. Virtue, knowledge, non-attachment and lordly powers constitute its Sāttvika form i. e. its form when Sattva, goodness, predominates. The Tāmasa form i. e. the form when Tamas dominates is just the reverse. (23)

XXIV

एवं बुद्धिलक्षणमुक्तं, अहङ्कारलक्षणमुच्यते—

अभिमानोऽहङ्कारस्तस्माद्द्विविधः प्रवर्तते सर्गः ।
एकादशकश्च गणस्तन्मात्रः पञ्चकश्चैव[1] **॥ २४ ॥**

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१. वा०—तन्मात्रपञ्चकश्चैव ।

२४ अन्वयः ।—अभिमानः अहङ्कारः । तस्मात् एकादशकः गणश्च पञ्चकः तन्मात्रश्च (इति) द्विविधः सर्गः प्रवर्तते ।

एकादशकश्च गणः । एकादशेन्द्रियाणि । तथा **तन्मात्रो** गणः **पञ्चकः**, पञ्चलक्षणोपेतः । शब्दतन्मात्रस्पर्शतन्मात्ररूपतन्मात्ररसतन्मात्रगन्धतन्मात्रलक्षणोपेतः ॥ २४ ॥

Bhāṣya

Thus the intellect has been defined : now the ego is being defined.

The group of eleven : the eleven organs and the group of subtle elements which is fivefold i. e. endowed with the five characteristics, endowed with the subtle sound, subtle touch, subtle form, subtle taste and subtle smell.

Notes

Ahaṁkāra is abhimāna. Individuation is the conceit in the Ego. From this Ahaṁkāra twofold creation issues forth, the elevenfold aggregate, indriyāṇi and the pañca tanmātras. Tanmātra : V. has the readings tanmātrā and tanmātra. Both are difficult to accept. It should rather be tanmātraḥ as in the text as it is, since it goes with gaṇaḥ.

The various Sāṁkhya authorities differ regarding the precise order of the Evolution.

Translation

Individuation is egotism, conceit in the ego. Thence proceeds a two-fold creation. The eleven-fold set is one : the five subtle elements the other. (24)

XXV

किंलक्षणात् सर्ग इत्येतदाह--

सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात् ।
भूतादेस्तन्मात्रः स तामसः, तैजसादुभयम् ॥ २५ ॥

२५ अन्वयः ।--वैकृतात् अहङ्करात् सात्त्विक एकादशकः प्रवर्तते । भूतादेः तन्मात्रः (प्रवर्तते) स तामसः । तैजसात् (अहङ्कारात्) उभयं (प्रवर्तते) ।

सत्त्वेनाभिभूते यदा रजस्तमसी अहङ्कारे भवतस्तदा सोऽहङ्कारः **सात्त्विकः** । तस्य च पूर्वाचार्यैः संज्ञा कृता वैकृत इति । तस्मात् **वैकृतात्**[1] **अहङ्कारादेकादशक** इन्द्रियगण उत्पद्यते । तस्मात् सात्त्विकानि विशुद्धानीन्द्रियाणि स्वविषयसमर्थानि । तस्मादुच्यते—'**सात्त्विक एकादशकः**' इति ।

किं चान्यत्, **भूतादेस्तन्मात्रः स तामसः** । तमसाऽभिभूते सत्त्वरजसी अहङ्कारे यदा भवतः सोहङ्कारस्तामस उच्यते । तस्य पूर्वाचार्यकृता संज्ञा भूतादिः । तस्माद्भूतादेः अहङ्कारात् तन्मात्रः पञ्चको गण उत्पद्यते । भूतानामादिभूतस्तमो बहुलस्तेनोक्तः स तामस इति । तस्माद्भूतादेः पञ्चतन्मात्रको गणः ।

किं च, **तैजसादुभयम्** । यदा रजसाभिभूते सत्त्वतमसी भवतस्तदा तस्मात् सोऽहङ्कारस्तैजस इति संज्ञां लभते । तस्मात्तैजसादुभयमुत्पद्यते । उभयमिति एकादशो गणः, तन्मात्रः पञ्चकः । योऽयं सात्त्विकोऽहङ्कारो वैकृतिको वैकृतो भूत्वा एकादशेन्द्रियाण्युत्पादयति स तैजसमहङ्कारं सहायं गृह्णाति । सात्त्विको निष्क्रियः, स तैजसयुक्त इन्द्रियोत्पत्तौ समर्थः । तथा तामसोऽहङ्कारो भूतादिसंज्ञितो निष्क्रियत्वात् तैजसेनाहङ्कारेण क्रियावता युक्तस्तन्मात्राण्युत्पादयति । तेनोक्तं—तैजसादुभयमिति । एवं तैजसेनाहङ्कारेणेन्द्रियाण्येकादश पञ्चतन्मात्राणि कृतानि भवन्ति ॥ २५ ॥

Bhāṣya

Now is explained what sort of creation proceeds from that which is thus defined.

When Rajas and Tamas are predominated over by Sattva in the ego, then that ego is Sāttvika, pure ego, and this has been termed by the ancient teachers as Vaikṛta, the modified. From this modified ego, the Vaikṛta, the group of the eleven organs proceeds. Therefore, the organs are Sāttvika, pure and capable of apprehending their objects; hence it is said, the group of eleven is Sāttvika, Characterised by Sattva. Further, the group of subtle elements from the Bhūtādi. This Bhūtādi is Tāmasa—when Sattva and Rajas are predominated over by Tamas in the ego, then the ego is known as Tāmasa and the ancient teachers have termed it as Bhūtādi and from this Bhūtādi ego proceeds the group of the five subtle elements. It is called Tāmasa for it abounds in Tamas, and Bhūtādi for it is the origin of the gross elements. From this Bhūtādi originates the group of the five subtle elements. Further, from the Taijasa both : When Sattva and Tamas are predominated over by Rajas in the ego, then for that reason the ego gets the term Taijasa and from this Taijasa proceed both. Both means the group of eleven organs and the group of the five subtle elements. This Sāttvika ego, becoming modified, Vaikṛta, produces the eleven organs and at that time takes the help of the Taijasa ego. The Sāttvika ego is inactive and when coupled with the Taijasa, is capable of producing the organs. In a similar manner, the Tāmasa ego, termed as the Bhūtādi, being inactive, produces the five subtle elements when united with the active Taijasa. Therefore it is said that from the Taijasa both. In this manner, the Taijasa ego produces the eleven organs and the five subtle elements.

1. वि०—विकृतात् ।

Notes

The order may be given as under.

Ahaṁkāra-Taijasa

/ \

Vaikṛta, Sāttvika — Bhūtādi, Tāmasa

/ \

Ekādaśa gaṇaḥ — Pañca tanmātrāṇi.

It must not be supposed that the Rajas has no function, in as much as no specific result follows from its dominance. The fact is that it is the very root of the origination of the Sāttvika and the Tāmasa evolutes. If the Sattva and the Tamas are the material causes of these evolutes, the Rajas is their efficient cause. As V. observes na vyartham rajaḥ, sattvatamasoḥ kriyotpādana-dvāreṇa rajasaḥ kāraṇatvam ubhayasmin api kārye.

Vaikṛta : Basis of the evolutes; Bhūtādi : Originator of the elements; Taijasa : Bright and Fiery.

The idea of the presence of First Darkness can be traced in the RV. Nāsadīya Sūkta–tamaḥ āsīt tamasā gūḷhamgre–and the Ups. like the Śvetāśva–yadā tamaḥ tat na divā na rātriḥ, na sat na ca asat, śiva eva kevalaḥ IV. 18. The indriyas are called good because of their utility, Darkness on account of inanimate matter.

Translation

From the Vaikṛta form of individuation proceeds the eleven-fold aggregate characterised by Sattva, goodness; from

its Bhūtādi form proceed the subtle elements. In this Bhūtādi form of individuation the Tamas dominates. Both these proceed from the Taijasa form of individuation. (25)

XXVI

सात्त्विक एकादशक इत्युक्तः, यो वैकृतात्[1] सात्त्विकादहङ्कारादुत्पद्यते तस्य का संज्ञेत्याह––

बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनस्पर्शनकानि[2] ।
वाक्पाणिपादपायूपस्थान्[3] कर्मेन्द्रियाण्याहुः ॥ २६ ॥

२६ **अन्वयः** ।––चक्षुःश्रोत्रघ्राणरसनस्पर्शनकानि बुद्धीन्द्रियाणि, वाक्पाणिपादपायूपस्थान् (च) कर्मेन्द्रियाणि आहुः ।

चक्षुरादीनि स्पर्शनपर्यन्तानि **बुद्धीन्द्रियाण्युच्यन्ते** । स्पृश्यतेऽनेन इति स्पर्शनं, त्वगिन्द्रियम् । तद्वाची सिद्धः स्पर्शनशब्दोऽस्ति, तेनेदं पठ्यते **स्पर्शनकानीति** । शब्दस्पर्शरूपरसगन्धान् पञ्च विषयान् बुध्यन्ते अवगच्छन्तीति पञ्चबुद्धीन्द्रियाणि ।

वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः । कर्म कुर्वन्तीति कर्मेन्द्रियाणि । तत्र वाक् वदति, हस्तौ नानाव्यापारं कुरुतः, पादौ गमनागमनम्, पायुरुत्सर्गं करोति, उपस्थ आनन्दं प्रजोत्पत्त्या ॥ २६ ॥

Bhāṣya

Those which are produced from the Sāttvika are called the Sāttvika eleven, but what is the term for those that are produced from the Vaikṛta, modified ego, this is now explained.

Reckoning from the eye to the organ of touch, the organs are called the organs of sense or intellectual organs. Sparśana, by which one touches, is the skin-organ. The word Sparśana is expressive of that sense. Hence the text uses the word 'Sparśanakāni'. They are called the five organs of sense, since they apprehend the five objects viz. sound, touch, form, taste and smell. Speech, hands, feet, anus and the organ of generation are called the organs of action. 'Organs of action

1.–यत्तु एतदन्तरं व०–पुस्तके 'सात्त्विक एकादशकः' इत्यधिकमुपलभ्यते तद्भ्रममूलकमेवेति भाति ।
२. वा०–०°रसनत्वगाख्यानि ।
३. वा०–°पस्थानि ।

because they perform action. Of these, the speech utters, the hands variously act, the feet perform going and coming, the anus excretes and the organ of generation produces pleasure by procreating children.

Notes

The ten organs of Sense and Action, Buddhīndriyāṇi and the Karmendriyāṇi respectively are now enumerated. The distinctive feature of these organs is that Ahaṁkāra as characterised by Sattva is their material cause. They do have also another common feature in that they serve as marks wherewith to infer the percipient Subject, the Soul, who is referred to as Indra. The mark or Liṅga of the presence of Indra, the Soul, is Indriya. Indrasya ātmanaḥ cinhāt indriyam ucyate. The organs of Intellect are so called because they receive the sensations which are transmuted through the Manas to the Intellect. The term organs is correctly applicable to the material instruments by which the perception is exercised; it is not to be understood as the gross corporeal bodies i. e. visible eye etc. the parts of the gross body.

Translation

Organs of cognition are eye, ear, nose, tongue and skin: those of action are voice, hands, feet, the excretory organ, and that of generation. (26)

XXVII

एवं बुद्धीन्द्रियकर्मेन्द्रियभेदेन दश इन्द्रियाणि व्याख्यातानि । मन एकादशं किमात्मकं किंस्वरूपं चेति तदुच्यते––

उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात् ।
गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च[1] ॥ २७ ॥

२७ **अन्वयः** ।––अत्र मनः उभयात्मकम् । संकल्पकं साधर्म्यात् इन्द्रियं च । गुणपरिणामविशेषात् नानात्वं बाह्यभेदाश्च ।

अत्रेन्द्रियवर्गे **मन उभयात्मकम्** । बुद्धीन्द्रियेषु बुद्धीन्द्रियवत्, कर्मेन्द्रियेषु कर्मेन्द्रियवत् । कस्मात्, बुद्धीन्द्रियाणां प्रवृत्तिं कल्पयति कर्मेन्द्रियाणां च । तस्मादुभयात्मकं मनः । संकल्पयतीति **संकल्पकम्** ।

१. मा०–ग्राह्यभेदाच्च ।

किं चान्यत्, **इन्द्रियं च साधर्म्यात्** । समानधर्मभावात् । सात्त्विकाहङ्काराद् बुद्धीन्द्रियाणि कर्मेन्द्रियाणि मनसा सहोत्पद्यमानानि मनसः साधर्म्यं प्रति (पादयन्ति)[1]। तस्मात् साधर्म्यान्मनोऽपीन्द्रियम् । एवमेतान्येकादशेन्द्रियाणि सात्त्विकाद्वैकृतादहङ्कारादुत्पन्नानि । तत्र मनसः का वृत्तिरिति—संकल्पो वृत्तिः । बुद्धीन्द्रियाणां शब्दादयो वृत्तयः, कर्मेन्द्रियाणां वचनादयः ।

अथैतानीन्द्रियाणि भिन्नानि भिन्नार्थग्राहकाणि किमीश्वरेण उत स्वभावेन कृतानि, यतः प्रधानबुद्ध्यहङ्कारा अचेतनाः, पुरुषोऽप्यकर्ता, इत्यत्राह—इह साङ्ख्यानां स्वभावो नाम कश्चित्कारणमस्ति । अत्रोच्यते–गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च । इमान्येकादशेन्द्रियाणि[2] शब्दस्पर्शरूपरसगन्धाः पञ्चानाम्, वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम्, संकल्पश्च मनसः । एवमेते भिन्नानामेवेन्द्रियाणां अर्थाः, **गुणपरिणामविशेषात्**—गुणानां परिणामो गुणपरिणामः । तस्य विशेषात् इन्द्रियाणां **नानात्वं बाह्यभेदाश्च** । अथैतन्नानात्वं नेश्वरेण, नाहङ्कारेण, न बुद्ध्या, न प्रधानेन, न पुरुषेण, स्वभावात् कृतगुणपरिणामेनेति । गुणानामचेतनत्वान्न प्रवर्तते; प्रवर्तत एव । कथं–वक्ष्यतीहैव—

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषस्य विमोक्षार्थं तथा प्रवृत्तिः प्रधानस्य ॥

एवमचेतना गुणाः एकादशेन्द्रियभावेन प्रवर्तन्ते । विशेषा अपि तत्कृता एव[3] । येनोच्चैः प्रदेशे चक्षुरवलोकनाय[4] स्थितं, तथा घ्राणं, तथा श्रोत्रं, तथा जिह्वा, स्वदेशे स्वार्थग्रहणाय । एवं कर्मेन्द्रियाण्यपि यथायथं स्वार्थसमर्थानि स्वदेशावस्थितानि स्वभावतो गुणपरिणामविशेषादेव, न तदर्था अपि । यत उक्तं शास्त्रान्तरे, "गुणा गुणेषु वर्तन्ते" । गुणानां या वृत्तिः सा गुणविषया एवेति बाह्यार्था विज्ञेया गुणकृता एवेत्यर्थः प्रधानं यस्य कारणमिति ॥ २७ ॥

Bhāṣya

Thus the ten organs have been explained in their two groups, the organs of sense and the organs of action. Now is explained the eleventh mind, its nature and essence.

Here, as one of the class of organs, mind is said to be both: among the organs of sense, it is like an organ of sense; among the

१. धनुश्चिह्नाङ्कितः पाठो मदीयः, मूलस्थितस्य 'प्रति' इति शब्दस्य अत्रार्थप्रतिपादकत्वाभावात् ।

२. 'भिन्नार्थानि' इत्यधिकमत्रापेक्षितमिव भाति, माठरवृत्तिरत्र द्रष्टव्या ।

३. ब०–विशेषोऽपि तत्कृत एव ।

४. ब०–पुस्तकपाठः । वि०–चक्षुः०खलोकनाय ।

organs of action, it is like an organ of action. Why? Because it determines, ponders over, the function of both, the organs of sense and the organs of action; so it belongs to both. Because it determines, ponders, purposes so the term 'Saṁkalpaka'. Again, it is an organ on account of similarity, i. e. on account of possessing similar characteristics: the organs of sense and the organs of action originating along with the mind from the Sāttvika ego establish this similarity of origin, and from this common property the mind is an organ likewise. In this manner the eleven organs are produced from the Sāttvika i. e. the Vaikṛta ego. Now, one may ask what is the function of mind? Reflection, determination is the function. Sound and the rest are the functions of the organs of the sense and speech and the rest are the functions of the organs of action. Now, these various organs, apprehending various objects, are so created by Iśvara or are they self-generated? Since, the Nature, intellect and ego are non-intelligent and the Spirit is devoid of action. To this the reply is: Herein the Sāṁkhyas admit a certain spontaneity as the cause (of this variety). In this context it is said: The diversity of the organs and the external diversities arise from the specific modifications of the Attributes, that is, these eleven organs; sound, touch, form, taste and smell of the five; speech, taking, walking, excretion and pleasure of the five; the determination of the mind—all these objects of the different senses proceed from specific modification of the Attributes. Guṇapariṇāma is the modification of the Attributes. From the variety of such modification of the Attributes proceed the diversity of the organs and also the external diversity. Therefore this variety, diversity, is not the work of God, nor of ego, nor of intellect, nor of the Nature, nor of the Spirit; but from the modification of the Attributes, produced by spontaneity. If it is thought that there could be no activity, the Attributes being non-intelligent, the reply is, they do act. How? It will be presently explained here alone: 'Just as the non-intelligent milk functions for the nourishment of the calf, so does the Nature, Prakṛti, function for the deliverance of the Spirit'. In this manner the non-intelligent Attributes become modified as the eleven organs and act; the specifications also are caused by these Attributes. Hence the eye is placed at a higher place in the body for

observation and so are placed at their places the nose, ear, tongue for apprehending their particular objects; similarly the organs of action are placed at their proper places for apprehending their particular objects and only these organs are a result of the spontaneous modification of the Attributes, and not the objects of these senses (?). For it is said in another text 'the Attributes funtion in the Attributes' i. e., the functioning of the Attributes takes place in the field of the Attributes themselves. Therefore, the meaning is that the external objects are to be understood as the product of the Attributes, of which the Nature is the cause.

Notes

Ubhayātmakam : Buddhīndriyam karmendriyam ca V.

- Saṁkalpayati iti saṁkalpakam G. According to G. Manaḥ buddhīndriyāṇām pravrttim karmendriyāṇām ca pravṛttim kalpayati.

According to V. however Manas explicates what is indeterminate. The senses of cognition themselves apprehend the objects vaguely and indefinitely which is described as Ālocana or Nirvikalpaka. The Mind supervening on this, analyses and explicates the implied, distinguishes between the substance and attributes and thus makes clear what was vague before. Viśeṣaṇa-viśeṣya-bhāvena vivecayati. V. V. quotes :

Sammugdham vastumātram tu prāg gṛṇhanti avikalpitam.
tat sāmānyaviśeṣābhyām kalpayanti manīṣiṇaḥ.

and

Asti hi ālocanajñānam prathamam nirvikalpakam
Bālamūkādivijñānasadṛśam mugdhavastujam iti.
Tataḥ param punaḥ vastu dharmaiḥ jātyādibhiḥ yayā
Buddhyā avasīyate sāpi pratyakṣatvena sammatā.

Vijñānabhikṣu does not admit the Nirvikalpaka jñāna.

Saṁkalpa : Ponders, Explicates S. Formative D. the process of reflection. W. In both the commentators, G. and V. this saṁkalpa is the differentia, lakṣaṇa of the mind, since V. calls it asādhāraṇa-vyāpāra while G. describes it as Vṛtti.

The YD points out that the saṁkalpa can belong only to the mind and therefore points to its existence. The saṁkalpa cannot belong to the Indriyas either severally, vyasta, or jointly to all of them samasta, since the Indriyas are niyataviṣaya and their vṛtti is vartamānaviṣaya while the saṁkalpa is both aniyataviṣaya and trikālaviṣaya. Nor can the saṁkalpa belong to the Prāṇa since it never refers to objects, nirviṣayā, prāṇādivṛttiḥ. The saṁkalpa is therefore a liṅga for the 'astitva' of the manas.

Sādharmyāt : The Mind is an Indriya like the ten others in as much as it is also generated by Ahaṁkāra which is Sāttvika. Indriyāntaraiḥ sāttvika-ahaṁkāra-upādānatvam ca sādharmyam na tu indraliṅgatvam, mahat-ahaṁkārayoḥ api ātmaliṅgatvena indriyatva-prasaṁgatvāt. The variety of organs is due to specific variations in the modifications of the constituents, Sattva, Rajas and the Tamas. Each guṇa may predominate or be subordinate and that in varying degree. Such differences are at the root of differences in the organs, just as they are responsible for the diversity of the external objects. The clause 'Bāhya-bhedāḥ ca', also on account of differences of external forms, is introduced only to serve as an illustration. As V. explains 'Atha katham sāttvika-ahaṁkārāt ekasmāt ekādaśa-indriyāṇi ita ata āha...guṇapariṇāma ityādi. adṛṣṭabhedaḥ api guṇapariṇāma eva...bāhyabhedāt ca iti dṛṣṭāntārtham yathā bāhyabhedāḥ tathā etat api iti arthaḥ. V. The diversity in the product is due to the diversity of auxiliaries in the shape of the Unseen Force which brings about the experiences due to the perception of sound and the other objects of the senses. The variety of external objects, the viṣayas, and that of the senses is due to the modification of the guṇas. The multifariousness of the organs thus is not the work of God but is of the Guṇas and their svabhāva. So 'c' in Wilson.

Grāhya-bhedāt is the alternative reading. The Candrikā has noted this and explained as grāhyabhedāt ca iti pāṭhe grāhyabhedāt api indriyabhedaḥ āvaśyakaḥ bodhyaḥ ityarthaḥ. Lassen accepts this reading. This would then be the second reason for the variety of the senses, the first being guṇapariṇāmaviśeṣa. Diverse and various objects do require diverse and suitable organs. Māṭhara has Grāhyabhedāḥ and the Chinese translation accepts it.

The Sāṁkhyapravacanabhāṣya however, thinks that the multifariousness, nānātva, referred to here is that of the Mind, manas and not that of the organs. D. has followed this. The Mind in its association with the different organs becomes identical with them. Yathā eka eva naraḥ saṁgavaśāt nānātvam bhajate, kāminīsaṁgāt kāmuko, viraktasaṁgāt virakto, evam manaḥ api cakṣurādisaṁgāt cakṣurādi-ekibhāvena darśanādi-vṛtti-visiṣṭatayā nānā bhavati. cf. anyatramanaḥ abhūvam na arśauṣam. According to Locke also perception is there only when the mind receives the impression. Cakṣurādīnam manaḥ-saṁyogam vinā vyāpāra-akṣamatvāt anumīyate. Manas is thus both a sense of perception as it receives the impression; and a sense of action as it forms the impression. Sovani explains nānātva as vṛtti-niyama and the bāhyabheda as deśaniyama.

Translation

Among these, the mind is both, an organ of sensation and of action. It ponders, and it is an organ on account of its similarity with the rest. They are diverse due to specific modifications of the Guṇas, the constituents, and so are the external diversities. (27)

XXVIII

अथेन्द्रियस्य कस्य का वृत्तिरित्युच्यते--

शब्दादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः ।
वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम् ॥ २८ ॥

२८ अन्वयः ।--पञ्चानां रूपादिषु आलोचनमात्रं वृत्तिः इष्यते । पञ्चानाञ्च वचनादानविहरणोत्सर्गानन्दाः (वृत्तयः इष्यन्ते)।

मात्रशब्दो विशेषार्थः, अविशेषव्यावृत्त्यर्थः । यथा भिक्षामात्रं लभ्यते नान्यो विशेष इति, तथा चक्षू रूपमात्रे न रसादिषु । एवं शेषाण्यपि । तद्यथा चक्षुषो रूपं, जिह्वाया रसः, घ्राणस्य गन्धः, श्रोत्रस्य शब्दः, त्वचः स्पर्शः । एवमेषां बुद्धीन्द्रियाणां **वृत्तिः** कथिता ।

कर्मेन्द्रियाणां वृत्तिः कथ्यते--**वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम्** । कर्मेन्द्रियाणामित्यर्थः । वाचो वचनं, हस्तयोरादानं, पादयोर्विहरणं, पायोर्भुक्तस्याहारस्य परिणतमलोत्सर्गः, उपस्थस्यानन्दः सुतोत्पत्तिः, विषयाः[1] वृत्तिरिति सम्बन्धः ॥ २८ ॥

1. व०-विषयः ।

Bhāṣya

Now the respective functions of the different organs are explained.

The word Mātra, only, is to be understood in the sense of speciality, or the exclusion of what is not specified; as in the sentence, 'alms alone are received', that is nothing else is received. Thus the eye functions with respect to form only and not with respect to taste and the rest. Similar is the case with the rest : that is the function of the eye is the form; of the tongue, taste; of the nose, smell; of the ear, sound; of the skin, touch ; these are the functions of the organs of the sense described. Now is described the function of the organs of action : of five are speech, taking, walking, excretion and pleasure, the meaning is, of the organs of action. Of speech, speaking; of hands, taking; of feet, walking; of anus, excretion of the filth from the food eaten and of the organ of generation, pleasure and birth of progeny–are the functions. This is how the sentence is to be construed.

Notes

The distinctive functions of the sense are now described. Ālocana :—Seeing, beholding, perceiving, observing and has a reference to simple awareness, because deliberate knowledge is given by the Mind. Vṛtti is function, vyāpāra. The word Mātra has been deliberately added since according to the Sāṁkhyas the Senses simply observe G. and M. think that the word indicates that each sense has its own special field and it does not encroach on that of the others. According to the Candrikā, mātra excludes the functions of the Karmendriyas.

V. reads here a reference to the doctrine of nirvikalpa perception. Do the Kārikās support this theory ? They seem to do so. Paramārtha appears to accept both the meanings of mātra, respective fields and discernment.

The YD makes a very interesting distinction between 'grahaṇa, pratyaya and prakāśa'. This last, prakāśa, is external to the object to be cognised and only illumines it, bāhyastu prakāśaḥ na viṣayarūpāpannaḥ. In 'grahaṇa' the sense, indriya, becomes of the same form as that of the viṣaya,

viṣayasaṁparkāt tādrūpyāpattirindriyavṛttigrahaṇam. Pratyaya is the definite cognition of the viṣaya, viṣayendriyavṛttyanukāreṇa niścayo gaurayaṁ śuklo dhāvatityevamādi pratyayaḥ. Further grahaṇa refers to the present while the pratyaya refers to all the three times.

Buddhi, Ahaṁkāra and Manas form the Antaḥkaraṇa while the other ten are the external organs. Upto this time the discussion was about the distinctive functions of each of the three, the functions which have been regarded as the asāmānya.

Translation

The function of the five organs of cognition in respect to sound and the rest is observation only, bare awareness. The functions of the five organs of action are speech, grasping, motion, excretion and delight, sexual enjoyment. (28)

XXIX

अधुना बुद्ध्यहङ्कारमनसामुच्यते--

स्वालक्षण्यं वृत्तिस्त्रयस्य सैषा भवत्यसामान्या।
सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥ २९॥

२९ **अन्वयः** ।--त्रयस्य स्वालक्षण्यं वृत्तिः, सा एषा (वृत्तिः) असामान्या भवति। प्राणाद्याः पञ्च वायवः सामान्यकरणवृत्तिः।

स्वलक्षणस्वभावा **स्वालक्षण्या**। अध्यवसायो[1] बुद्धिरिति लक्षणमुक्तं, **सैव बुद्धिवृत्तिः**। तथा अभिमानोऽहङ्कार इत्यभिमानलक्षणो[2]ऽभिमानवृत्तिश्च। संकल्पकं मन इति लक्षणमुक्तं, तेन संकल्प एव मनसो वृत्तिः। त्रयस्य बुद्ध्यहङ्कारमनसां स्वालक्षण्या वृत्तिः।

असामान्या। या प्रागभिहिता बुद्धीन्द्रियाणां च वृत्तिः साऽप्यसामान्यैवेति।

इदानीं सामान्य वृत्तिराख्यायते। **सामान्यकरणवृत्तिः**, सामान्येन करणानां वृत्तिः। **प्राणाद्या वायवः पञ्च**। प्राणापानसमानोदानव्याना इति पञ्च वायवः सर्वेन्द्रियाणां सामान्या वृत्तिः। यतः प्राणो नाम वायुः मुखनासिकान्तर्गोचरः, तस्य यत् स्पन्दनं कर्म तत् त्रयोदशविधस्यापि सामान्या वृत्तिः। सति प्राणे यस्मात् करणानामात्मलाभ इति। प्राणोऽपि पञ्जरशकुनिवत् सर्वस्य चलनं करोतीति। प्राणनात् प्राण इत्युच्यते। तथा अपनयनादपानः, तत्र यत्स्पन्दनं तदपि सामान्यवृत्तिरिन्द्रियस्य। तथा

१. 'यो' इत्यधिकं वि०-पुस्तके। २. °लक्षणं-इति पठनीयम्।

समानो मध्यदेशवर्ती य आहारादीनां[1] समं नयनात् समानो वायुः, तत्र यत्स्पन्दनं तत् सामान्यकरणवृत्तिः। तथा ऊर्ध्वारोहणादुत्कर्षात् उन्नयनाद्वा उदानो नाभिदेशमस्तकान्तर्गोचरः, तत्रोदाने यत्स्पन्दनं तत् सर्वेन्द्रियाणां सामान्या वृत्तिः। किं च, शरीरव्याप्तिरभ्यन्तरविभागश्च येन क्रियतेऽसौ शरीरव्याप्त्या आकाशवद्व्यानः, तत्र यत् स्पन्दनं तत् करणजालस्य सामान्या वृत्तिरिति। एवमेते पञ्च वायवः सामान्यकरणवृत्तिरिति व्याख्याताः, त्रयोदशविधस्यापि करणसामान्या[2] वृत्तिरित्यर्थः ॥ २९ ॥

Bhāṣya

Now are described the functions of intellect, ego and mind.

The specific nature of each, means of the nature of its own characteristics—as given in their definitions. The definition of intellect has been given as 'Determination, Ascertainment, is intellect (verse 23) and that is also the function of intellect. Likewise Ego has been defined as self-consciousness (verse 24) and that is the function of ego. Mind is determinative (verse 27) is the definition of mind; therefore, the function of mind is determinativeness, reflection. Of the three, intellect, ego and mind, the function is the specific nature of each. The functions of the intellectual organs, as explained before, like those of the organs of action are specific. Now their common function is explained. The common function of the organs is the function of the organs which is common to them. The five vital airs, Prāṇa and the rest. The five vital airs, Prāṇa, Apāna Samāna, Udāna and Vyāna are the common function of all the organs. For, the air named Prāṇa is perceptible in the mouth and the nose, and its circulation is the common function of the thirteen organs; since, when the Prāṇa is there, the organs come into being, have an existence. Prāṇa also like a bird in a cage gives motion, vitality to all. It is called Prāṇa because of breathing. Similarly Apāna is so called because it carries away or downwards. Its circulation also is the common function of the organs. Samāna is so named from conducting equally the food (through the body). It is situated in the central part of the body, and its circulation is the common function of the organs. Similarly, Udāna is so called, because it carries up, or draw or lifts, ascends. It is in the space between

१. वि०-आहारादिनयनात्।
२. 'करणस्य सामान्या' इति पठनीयम्।

the navel and the head and the circulation of the Udāna is the common function of the organs. Further, that which pervades the body and divides its interior is Vyāna and it is so called because it pervades the body like space. Its circulation is the common function of the organs. Thus, the five airs are explained as the common function of all the organs, i. e., the common function of all the thirteenfold organs.

Notes

This verse gives the functions common to the three, Buddhi, Ahaṁkāra and Manas, the sāmānyakaraṇavṛtti. Svālakṣaṇyā is interpreted as 'given in the lakṣaṇa, the definition,' svālakṣaṇasvabhāva. The asāmānya, svalakṣaṇa, vṛtti in each of the three internal senses is as follows : Buddhi-adhyavasāya-determination; Ahaṁkāra-abhimāna, individuation; Manas-saṁkalpa, from kalpa to give shape, explication.

Their common functions are the circulation of the five Prāṇas, Prāṇa, Apāna, Udāna, Samāna and Vyāna. These five are described as follows :

Prāṇa is Breath, nāsāgra-hanu-nābhi-pādāṅguṣṭha-vṛtti. Apāna is breath carrying downwards-apanayana, kṛkāṭikā-pṛṣṭha-pāda-pāyu-upastha-pārśva-vṛtti.

Samāna is breath that conducts itself equally, hṛt-nābhi-sarva-saṁdhi-vṛtti.

Udāna is one that raises upwards—ut-nayana, hṛt-kaṇṭha tālu-mūrdhanya-bhrūmadhya-vṛtti.

Vyāna is connected with vyāpti, pervasion and is tvagvṛtti. These breaths denote some subtle powers which cause in the body, respiration, excretion, digestion, circulation of blood and the sensibility of the skin,-an unsatisfactory kind of physiology, but this is the first germ of science and the Western idea of Vapours causing melancholy etc., can be compared with these notions.

G. and V. differ regarding the interpretation of the second line. According to G. the work of circulation of the vital airs belongs to all the thirteen senses, internal and the external taken together and collectively — trayodaśavidhasya apikarṇa -sāmānya-vṛtti. G, According to V. this function belongs to the

three internal organs only. Jaya. and M. agree with G. and Vijñānabhikṣu with V. The Sāṁkhya Sūtra 5. 113 'na deha-ārambhakasya prāṇatvam indriya-śaktitaḥ tat-siddheḥ' observes that the Prāṇas come from the indriyaśakti while the Pāñcarātras take Rajas in Mahat as the Prāṇa.

Translation

Of the three internal organs the functions are their respective characteristics: these are peculiar to each. The common function of these internal organs is breath and the rest of the five vital airs. (29)

XXX

युगपच्चतुष्टयस्य तु वृत्तिः क्रमशश्च तस्य निर्दिष्टा ।
दृष्टे तथाऽप्यदृष्टे त्रयस्य तत्पूर्विका वृत्तिः ॥ ३० ॥

३० **अन्वयः** ।—दृष्टे चतुष्टयस्य तु तस्य युगपत् क्रमशश्च वृत्तिः निर्दिष्टा तथाप्यदृष्टे त्रयस्य तत्पूर्विका (युगपत् क्रमशश्च) वृत्तिः ।

युगपच्चतुष्टयस्य । बुद्ध्यहङ्कारमनसामेकैकेन्द्रियसम्बन्धे सति चतुष्टयं भवति । चतुष्टयस्य **दृष्टे** प्रतिविषयाध्यवसाये युगपद्**वृत्ति** । बुद्ध्यहङ्कारमनश्चक्षूंषि युगपदेककालं रूपं पश्यन्ति, स्थाणुरयमिति । बुद्ध्यहङ्कारमनोजिह्वा युगपद्रसं गृह्णन्ति बुद्ध्यहङ्कारमनोघ्राणानि युगपद्गन्धं गृह्णन्ति । तथा त्वक्श्रोत्रे अपि ।

किं च **क्रमशश्च तस्य निर्दिष्टा** । तस्येति चतुष्टयस्य क्रमशश्च वृत्तिर्भवति । यथा कश्चित् पथि गच्छन् दूरादेव दृष्ट्वा स्थाणुरयं पुरुषो वेति संशये सति तत्रोपरूढं[1] तल्लिङ्गं पश्यति शकुनिं वा, ततस्तस्य मनसा संकल्पिते संशये व्यवच्छेदभूता बुद्धिर्भवति स्थाणुरयमिति । अतः अहङ्कारश्च निश्चयार्थः स्थाणुरेवेति । एवं बुद्ध्यहङ्कारमनश्चक्षुषां क्रमशो वृत्तिर्दृष्टा । यथा रूपे तथा शब्दादिष्वपि बोद्धव्या । दृष्टे, दृष्टविषये ।

किं चान्यत्, **तथाऽप्यदृष्टे त्रयस्य तत्पूर्विका वृत्तिः** । अदृष्टेऽनागतेऽतीते च काले बुद्ध्यहङ्कारमनसां रूपे चक्षुःपूर्विका, त्रयस्य वृत्तिः, स्पर्शे त्वक्पूर्विका, गन्धे घ्राणपूर्विका, रसे रसनपूर्विका, शब्दे श्रवणपूर्विका बुद्ध्यहङ्कारमनसामनागते भविष्यति काले अतीते च तत्पूर्विका क्रमशो वृत्तिः, वर्तमाने युगपत् क्रमशश्चेति ॥ ३० ॥

Bhāṣya

Of the four is simultaneous; the four are, intellect, ego, and mind in connection with any one of the organs of sense. Of these four the function is simultaneous in regard

१. वि०—तत्रोपरूढां वह्निम् ।

to perception, or in the ascertainment of visible objects. Intellect, ego, mind and the eye see form simultaneously, that it is a post. Intellect, ego, mind, the tongue, simultaneously apprehend taste. Intellect, ego, and mind with the nose apprehend smell; and the same with the ear and the skin. Further, of that four is regarded as gradual, that is, the function of the aggregate of the four in regard to sensible objects is gradual also. Thus, a person going along a road perceives an object at a distance and is in doubt whether it is a post or a man: he then sees some characteristic mark like a creeper entwinnig, or a bird perching over it and then in his mind, full of doubt, arises the determining intellect that it is a post, and then the ego makes it certain that it is certainly a post – in this manner is the gradual functioning of the intellect, ego, mind and the eye is seen. What happens with the form, also happens in the case of sound and the rest. Visible means sensible objects. Moreover, in respect of an unseen one, invisible object, the functions of the three are preceded by that of the fourth. In the invisible i. e., the past and future forms, the functioning of the three, intellect, ego and mind is precedde by that of the eye; in the touch, it is preceded by that of the skin; in smell, it is preceded by that of the nose; in taste, it is preceded by that of the tongue; in sound, it is preceded by that of the ear. With regard to future and past, the functioning of intellect, ego and mind, preceded by that of any other organ is only gradual; with regard to present it is both simultaneous as well as gradual.

Notes

The actual functioning of the senses is now described. Catuṣṭayasya : Buddhi – ahaṁkāra – manasām ekeka – indriya – saṁbandhe sati catuṣṭayam bhavati. G. The three internal and the fourth one functioning, make the four. The functioning of the four indriyas can be simultaneous – as when things are seen in a flash – and gradual as well – as when things are slowly discerned G. explains the process of gradual perception when a post is being gradually seen. The simultaneous functioning is illustrated by the perception of a tiger and the perception of a bowman. These two ways of functioning are with reference to dṛṣṭa things, but with reference to the

adṛṣṭa, unseen things, belonging to the past or future, the function of the fourth, the external sense, precedes the functioning of the internal three organs. That is in such cases there must be a prior perception by an organ or sense – ālocana of verse 28. Further consideration is the affair of the internal organs. This view is in opposition to that of the Vaiśeṣikas, that the formation of the ideas in all cases is a graduated process. So also modern psychology would not accept ṣimultaneous vṛtti or functioning, for the chronology of all these functions is there, even if it cannot be distinguished.

V. holds that with reference to the imperceptible things the internal organs operate without the aid of the external organ. Parokṣe antaḥ-karaṇatrayasya bāhyendriyavarjam vṛttiḥ; anumāna-āgama-smṛtayaḥ hi parokṣe arthe darśanapūrva pravartante na anyathā. V.

Tatpūrvikā : tat stands for dṛṣṭa.

Translation

In regard to sensible objects, the functioning of the four – the three internal organs and an organ of the outer sense is said to be either simultaneous or successive. The functioning of the three internal organs is, in respect of an unseen object, preceded by that of the fourth. (30)

XXXI

किं च--

स्वां स्वां प्रतिपद्यन्ते परस्पराकूतहेतुकां[1] वृत्तिम् ।
पुरुषार्थ एव हेतुर्न केनचित्कार्यते करणम् ॥ ३१ ॥

३१ **अन्वयः** ।--(करणानि) परस्पराकूतहेतुकां स्वां स्वां वृत्तिं प्रतिपद्यन्ते । पुरुषार्थ एव हेतुः, केनचित् करणं न कार्यते ।

स्वां स्वामिति वीप्सा । बुद्ध्यहङ्कारमनांसि **स्वां स्वां वृत्तिं परस्पराकूतहेतुकां**, 'आकूतादरसम्भ्रम' इति । **प्रतिपद्यन्ते** पुरुषार्थकरणाय बुद्धेरहङ्कारादयः[2] । बुद्धिरहङ्काराकूतं ज्ञात्वा स्वस्वविषयं[3] प्रतिपद्यते ।

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१. ज०-°हेतुकीं ।
२. ब०-बुद्ध्यहङ्कारादयः ।
३. ब०-स्वविषयम् ।

किमर्थमिति **चेत्--पुरुषार्थ एव हेतुः** । पुरुषार्थः कर्तव्य इत्येवमर्थं गुणानां प्रवृत्तिः । तस्मादेतानि करणानि पुरुषार्थं प्रकाशयन्ति । यद्यचेतनानीति ।[1] कथं स्वयं प्रवर्तन्ते--**न केनचित् कार्यते करणम्** । पुरुषार्थ एवैकः कारयतीति वाक्यार्थः । न केनचित् ईश्वरेण पुरुषेण कार्यते प्रबोध्यते करणम् ॥ ३१ ॥

Bhāṣya

Further svām is repeated in the sense of respectively theirs i. e., intellect, ego and mind perform their respective functions incited by mutual invitation, impulse. Ākūta means respect and alertness or zeal. They do this for the accomplishment of the purpose of the Spirit. The ego and the rest knowing the wishes of the intellect and the intellect knowing the wishes of the ego perform their respective functions. If it is asked for what purpose, the reply is for the accomplishment of the goal of the Spirit that is the motive. The Attributes act for achieving the purpose of the Spirit. These organs, therefore, manifest the goal of the Spirit. How do these act of their own accord when they are non-intelligent? 'An organ is not caused to function by any one'. The meaning of this sentence is that only the goal of the Spirit causes them to function. The organs are not caused, actuated, awakened to activity by any superior Being.

Notes

Svāṁ svām pratipadyante : The internal and the external organs discharge their respective functions. As V. observes 'na vṛtti-saṁkaraḥ'.

Paraspara-ākūta-hetukā-vṛtti : Ākūta has been understood as Impulse, motive, incitement to activity. Wilson. The spontaneous influence. St. Hilaire. Abhiprāyaḥ. STV. The entire phrase, therefore, will be understood as prompted by mutual impulsion or invited by mutual invitation as C. takes it.

Puruṣārtha eva hetuḥ : The goal of all activity is the goal of the Puruṣa as well, his release.

Na kenacit kāryate karaṇam : By nothing else is any instrument or sense actuated. The idea of Īśvara is dispelled in these words.

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१. धनुश्चिह्नांकितं केवलं ब०–पुस्तके लभ्यते ।

The plurality of the organs does not end in a chaos. Just as an army having different units makes a glorious fight, each unit working in its own way, only because it has one goal, so also here, the one aim is Puruṣārtha. The impulse of one towards this end fits in well with the similar impulse of another. And yet, all these senses are not directed by any external agency or agent.

Translation

These external and internal organs perform their respective functions, prompted by mutual impulsion, incited by mutual invitation. The purpose of the Spirit is alone the cause. By nothing else is any organ incited, actuated. (31)

XXXII

बुद्ध्यादि कतिविधं तदित्युच्यते--

करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम् ।
कार्यं च तस्य दशधाऽऽहार्यं धार्यं प्रकाश्यं च ॥ ३२ ॥

३२ अन्वयः ।–करणं त्रयोदशविधं, तत् आहरणधारणप्रकाशकरम् । तस्य कार्यं दशधा आहार्यं धार्यं प्रकाश्यं च ।

करणं महदादि **त्रयोदशविधं** बोद्धव्यम् । पञ्च बुद्धीन्द्रियाणि चक्षुरादीनि, पञ्च कर्मेन्द्रियाणि वागादीनि[1] इति त्रयोदशविधं करणम् ।

तत्किं करोतीत्येतदाह--**तदाहरणधारणप्रकाशकरम्** । तत्राहरणं धारणं च कर्मेन्द्रियाणि कुर्वन्ति, प्रकाशं बुद्धीन्द्रियाणि ।

कतिविधं कार्यं तस्येति तदुच्यते । **कार्यं च तस्य दशधा** । तस्य करणस्य कार्यं कर्तव्यं दशधा दशप्रकारम् । शब्दस्पर्शरूपरसगन्धाख्यं, वचनादानविहरणोत्सर्गानन्दाख्यमेतद्दशविधं काय, बुद्धीन्द्रियैः प्रकाशितं कर्मेन्द्रियाण्याहरन्ति धारयन्ति चेति ॥ ३२ ॥

Bhāṣya

Of how many kinds the intellect and the rest are is next explained.

The organs, Mahat and the rest should be known to be thirteenfold : five organs of sense, the eye and the rest; five organs of action, the speech and the rest and intellect, ego and

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१. अत्र—'बुद्ध्यहङ्कारौ मनः' इत्यधिकमपेक्षितम् एतच्च माठरवृत्तावुपलभ्यते ।

mind, these are the thirteenfold organs. As to what do these do, it is said : it compasses, seizes;, it maintains, retains; and it manifests. Of these, the organs of action compass and maintain; those of intellect, manifest. How many kinds of action are performed by these ? This is explained. The action accomplished by these is tenfold i.e., of ten kinds of action to be done by these organs : as sound, touch, form, taste, smell, speaking, taking, walking, excretion and pleasure-is the tenfold action whatever is manifested by the organs of sense is seized and retained by the organs of action.

Notes

Karaṇam trayodaśavidham : The instruments are thirteen in number, the ten external and the three internal.

Āharaṇa : Compassing, grasping. Sva-vyāpāreṇa prāpnuvanti. V.

Dhāraṇa : Maintaining, Sustaining. Prāṇādilakṣaṇayā vṛttyā dhārayanti. V.

Prakāśa : Disclosing, Manifesting. Prakāśayanti. V.

Tasya kāryam daśadhā : Kārya is objects; these are also daśadhā, of the type of Āhārya, Dhārya and Prākāśya.

V. explains the tenfold-daśadhā-character of these kāryas as follows.

The karmendriyas have the five objects, kāryas, vacana, ādāna, viharaṇa, utsarga and ānanda of the divya and of the adivya type, so ten. The three internal organs have the object kārya of sustaining the body of five elements, pañcabhautikam śarīram, and this is of the divya and the adivya type and so ten. The Buddhīndriyas also have the five objects, śabda, sparśa, rasa, rūpa, gandha of the divya and the adivya type which also therefore, are ten.

G. does not bring in the divya and the adivya division to make the function of each group daśadhā, but he thinks that the dhārya function, that of sustenance, circulation of the vital airs, is performed by all the thirteen senses. So, we have simply the five functions of the organs of cognition and five functions of the organs of action, these being ten. Thus, daśadhā

would refer to grasping and disclosing only, Māṭhara and Paramārtha also think like G. and ignore the difficulty that this way of interpretation makes the functions either eleven, if the body is regarded as one, or fifteen, if the breaths to be sustained are regarded as five. Another way of understanding is, Āharaṇa as collection of sensations, Dhāraṇa is retention and Prakāśa is interpretation. This is a general collective description of the functions of the senses. STV. understands Dhāraṇa as retention. The two sets of senses have each five objects and five kāryas with reference to them. So ten. The internal organs have the inner aspects of these ten and so they also have ten objects.

G. and following him Wilson, think that prakāśakaratva belongs to the organs of intellect only and seizing and holding to the organs of action only. The doctrine of the Kārikās appears to attribute these functions to all the organs alike. The eye seizes, holds the impression of the external object and manifests it to the manas; which in its turn is seen to do the same to consciousness. The scheme of the various commentators is as follows :

Work,	G.	M.	V. and C.
Āharaṇa	Karmendriya.	Indriya	Karmendriya.
Dhāraṇa	,,	Ahaṁkāra	Trividha Antaḥkaraṇa
Prakāśa	Buddhīndriya.	Buddhi	Buddhīndriya.

Translation

Instrument is of thirteen sorts. It grasps, sustains and discloses : What is to be done by it, kārya, is ten-fold, to be grasped, to be sustained and to be disclosed. (32)

XXXIII

किं च[1]--

अन्तःकरणं त्रिविधं दशधा बाह्यं त्रयस्य विषयाख्यम् ।
साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम् ॥ ३३ ॥

३३ अन्वयः ।--अन्तःकरणं त्रिविधं, बाह्यं दशधा । (तत्) विषयाख्यम् । बाह्यं साम्प्रतकालम् आभ्यन्तरं करणं त्रिकालम् ।

1. केवलं ब० – पुस्तके लभ्यते ।

अन्तःकरणमिति बुद्ध्यहङ्कारमनांसि त्रिविधं, महदादिभेदात्।

दशधा बाह्यं च। बुद्धीन्द्रियाणि पञ्च, कर्मेन्द्रियाणि पञ्च, दशविधमेतत्करणं बाह्यम्।

तत् त्रयस्य विषयाख्यम्। बुद्ध्यहङ्कारमनसां भोग्यम्।

साम्प्रतकालम्। श्रोत्रं वर्तमानमेव शब्दं शृणोति नातीतं न च भविष्यन्तम्, चक्षुरपि वर्तमानं रूपं पश्यति नातीतं नाऽनागतम्, त्वग् वर्तमानं स्पर्शम्, जिह्वा वर्तमानं रसम्, नासिका वर्तमानं गन्धं नातीतानागतं चेति एवं कर्मेन्द्रियाणि-वाग् वर्तमानं शब्दमुच्चारयति नातीतं नाऽनागतं च, पाणी वर्तमानं घटमाददाते नातीतमनागतं च, पादौ वर्तमानं पन्थानं विहरतो नातीतं नाप्यनागतम्, पायूपस्थौ च वर्तमानावुत्सर्गानन्दौ कुरुतो नातीतौ नाऽनागतौ। एवं बाह्यं करणं साम्प्रतकालमुक्तम्।

त्रिकालमाभ्यन्तरं करणम्। बुद्ध्यहङ्कारमनांसि त्रिकालविषयाणि बुद्धिर्वर्तमानं घटं बुध्यते अतीतमनागतं चेति। अहङ्कारो वर्तमानेऽभिमानं करोति अतीतेऽनागते च। तथा मनो वर्तमाने संकल्पं कुरुते अतीतेऽनागते च। एवं त्रिकालमाभ्यन्तरं करणमिति ॥ ३३ ॥

Bhāṣya

And further

The internal organs i. e., intellect, ego and mind together are threefold, distinguished as Mahat and the rest. And the external organs are tenfold: the five organs of sense and the five organs of action–these are the tenfold external organs and these are to make objects known for enjoyment for intellect, ego and mind. Function in the present, that is, the ear hears only the present sound and not the past or future; the eye sees only the present form and not the past or future; the skin, the present touch; the tongue, the present taste; the nose, the present smell. In a similar manner the organs of action: the speech utters the present word and not the past or the future; the hands take the present jar and not the past or future; the feet walk on the present road and not the past or future; the anus and the organs of procreation perform excretion and produce pleasure in the present and not in the past or the future. Thus, the external organs are said to function in the present. The internal organs function in all the three times: intellect, ego and mind apprehend objects of all the three times. The intellect cognises, forms an idea, not only of a present water-jar, but of one that has been i. e. past, or of one that will be made i. e., future. The ego exercises consciousness of an object past, present and future, and similarly the mind considers the past, future, as well as the present. In this manner the internal organs function in all the three times.

Notes

Antaḥkaraṇam trividham: Buddhi, Ahaṁkāra and Manas. V. has to observe Śarīra-abhyantara-vṛttitvāt antaḥkaraṇam.

Daśadhā bāhyam: Pañca Buddhīndriyas and Pañca Karmendriyas, thus together ten external senses.

Viṣayākhyam: Viṣayam ākhyāti iti. V. Bhogyam. G.

Sāmpratakālam: referring only to the present. V. adds that immediate past and future are included. Vartamāna-samīpam anāgatam atītam api vartamānam. V. Among the senses Cakṣu and Vāk deal with the present only.

Trikālam: Functioning in all the three times, past, present and future. They can regard anything of any time.

The external senses are the channels-dvārāṇi-whereby the material, Bhogya, enters and on which the inner organs work. V. observes that the Sāṁkhyas do not recognise time as an independent entity like the Naiyāyikas. The Sāṁkhyas, it may be said, recognise times but not time. Past, Present and Future are defining conditions. To explain these is a real difficulty when time is admitted as an entity, for to be able to give the needed explanation, we have to look to something else than time. Therefore, it is simpler to admit these conditions and not time.

Translation

The internal organ is of three kinds. The external organs, which make objects known to these three, are ten-fold. The external organ functions in the present; an internal organ functions in respect of all the three times. (33)

XXXIV

इदानीमिन्द्रियाणि कति सविशेषं विषयं गृह्णन्ति, कानि निर्विशेषमिति तदुच्यते–

बुद्धीन्द्रियाणि तेषां पञ्च विशेषाविशेषविषयाणि[1] ।
वाग्भवति शब्दविषया शेषाणि तु पञ्चविषयाणि[2] ॥ ३४ ॥

३४ **अन्वयः** । तेषां बुद्धीन्द्रियाणि पञ्च विशेषाविशेषविषयाणि । वाक् शब्दविषया भवति शेषाणि तु (इन्द्रियाणि) पञ्चविषयाणि (भवन्ति)।

बुद्धीन्द्रियाणि । तानि सविशेषं विषयं गृह्णन्ति । सविशेषविषयं मानुषाणां शब्दस्पर्शरूपरसगन्धान् सुखदुःखमोहयुक्तान् बुद्धीन्द्रियाणि प्रकाशयन्ति । देवानां निर्विशेषान् विषयान् प्रकाशयन्ति ।

तथा कर्मेन्द्रियाणां मध्ये **वाग्भवति शब्दविषया** । देवानां मानुषाणां च वाग्वदति श्लोकादीनुच्चारयति तस्माद् देवानां मानुषाणां च वागिन्द्रियं तुल्यम् ।

शेषाण्यपि वाग्व्यतिरिक्तानि पाणिपादपायूपस्थसंज्ञितानि **पञ्चविषयाणि** । पञ्च विषयाः शब्दादयो येषां तानि पञ्चविषयाणि । शब्दस्पर्शरूपरसगन्धाः पाणौ सन्ति । पञ्चशब्दादिलक्षणायां भुवि पादा विहरति । पाय्विन्द्रियं पञ्चक्लृप्तं[3] उत्सर्गं करोति । तथोपस्थेन्द्रियं पञ्चलक्षणं शुक्रमानन्दयति ॥ ३४ ॥

Bhāṣya

Now is explained which of the organs comprehend specific objects and which non-specific.

Those organs of sense apprehend specific objects i. e. they apprehend objects which have specific properties. The human organs of sense apprehend specific objects, sound, touch, form, taste and smell endowed with pleasure, pain and delusion. In the case of the gods, the organs of sense manifest non-specific objects. Again, among the organs of action, the speech has sound for its object. The speech of gods as well of human beings, utters verses and the rest. The organ of speech, therefore, is similar in the case of gods and human beings, similar for both these orders of beings. The rest also, all except speech i. e. hands, feet, anus and organs of procreation, regard all the five objects. Pañcaviṣayāṇi means those which

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१. ज०–विषयीणि ।   २. ज०–विषयीणि ।
३. व०–' पञ्चलक्षणं ' इत्यपि पाठः ।

have the five, sound and the rest as their objects. Sound, touch, form, taste and smell are present in the hands. The feet walk over the earth endowed with the five, sound and the rest. The anus excretes that which is endowed with the five, sound and the rest. Similarly, the organs of generation produce pleasure by the semen endowed with the five characteristics, of sound and the rest.

Notes

Teṣām : Of these senses; Buddhīndriyāṇi–these are five in number and have objects.

Viśeṣa : These are the Mahābhūtas which are gross, specific and, as G. observes, are for man.

Aviśeṣa : These are the Tanmātras which are subtle, non-specific and, as G. observes, are for gods. The Tanmātras are perceived only by gods and sages.

Vāk is Śabda-viṣayā only, it is the gross sound that is produced; Śeṣāṇi, that is the remaining senses have the five objects, are pañca-viṣayāṇi. STV. takes Viśeṣa-aviśeṣa-viṣayāṇi as sāmānya-viśeṣa-viṣayāṇi. V. understands the word pañca-viṣaya to refer to the objects which are the result of Pañcīkaraṇa, products of five elements Ghaṭādinām pañca-śabdārthatvāt.

STV. makes the interpretation very simple. According to it, the first line refers to the organs of sense and the second line to the organs of action. Of these the Vāk performs only one function, vacana, while the rest indulge in all the five functions, vacana, ādāna, gamana, utsarga and ānanda, the pañca-viṣayas.

The YD, taking advantage of the ' pañca viśeṣāviśeṣaviṣayāṇi ' in the Kārikā, refutes the Vijñapti-mātratā doctrine of Vasubandhu : it asks kathametat avagamyate viśeṣāviśeṣaviṣayāṇi indriyāṇi, na punarasadviṣayāṇi and goes on to mention and develop the points : (i) viśeṣāṇāmasatva siddheḥ, (ii) Vikalpānupapatteḥ, (iii) viparītadarśanaprasaṁgāt, (iv) arthakriyā ca na syāt, (v) asiddhatvāt, (vi) karmaśaktivaicitryāt, and (vii) dharmādharmā nupapattiśca sāyt.

Viṣaya is understood as province and Tanmātra is called Aviśeṣa, as the word mātra excludes all properties. The speech has reference only to sound as we can only hear it, but the remaining four organs of action may be connected with all the five kinds of sensations; sound, colour, smell, and taste. G.'s interpretation is not clear, for he observes śabdasparśarūpa-rasagandhāḥ pāṇau santi and that this is true of every karmendriya. Māṭhara thinks that hands are composed of and endowed with śabdasparśa etc. It is easy to see that the objects are the results of pañcīkaraṇa but what about the senses? Paramārtha has no difficulty since for him the buddhīndriyas and the karmendriyas evolve out of subtle elements. Is it likely that the Sāṁkhyas held that the karmendriyas are composite functions of the buddhīndriyas? V. 38 explains the words viśeṣa and aviśeṣa used here. The word mātra in Tanmātra excludes all properties of śānta, ghora, mūḍha of the gross elements and so they are called aviśeṣas. Like the Indriyas these Tanmātras are produced from Ahaṁkāra, yet they further produce the bhūtas, hence they are called aviśeṣas, or they are pleasure-giving to gods and have only Sattva predominant in them, hence are called aviśeṣas.

Translation

Among these organs, the five organs of cognition regard objects specific and unspecific i. e. gross and subtle. Speech concerns sound alone. The rest regard all the five objects. (34)

XXXV

सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मात् ।
तस्मात् त्रिविधं करणं द्वारि द्वाराणि शेषाणि ॥ ३५ ॥

३५ **अन्वयः** ।–यस्मात् सान्तःकरणा बुद्धिः सर्वं विषयम् अवगाहते तस्मात् त्रिविधं करणं द्वारि शेषाणि द्वाराणि ।

सान्तःकरणा बुद्धिः । अहङ्कारमनःसहितेत्यर्थः । **यस्मात् सर्वं विषयमवगाहते** गृह्णाति, त्रिष्वपि कालेषु शब्दादीन् गृह्णाति, **तस्मात् त्रिविध करणं द्वारि । द्वाराणि शेषाणि** । करणानीति वाक्यशेषः ॥ ३५ ॥

Bhāṣya

Intellect along with the internal organs, i. e. along with ego and mind. Since it apprehends all objects, that is apprehends sound and the rest in all the three times, therefore, these three internal organs are the warders, the gate-keepers and the remaining are the gates. The word 'organs' is to be understood in the sentence.

Notes

Sarvam viṣayam avagāhate : Ascertains the nature of objects of sense, allies itself with all objects of sense, adverts to every object.

Sāntaḥkaraṇā : With the other two internal organs. Ahaṁkāra-manaḥ-sahitā. G.

Dvārī : The principal. S. Warder. C. Gatekeeper. D. Pradhānam V. H. Sarma objects to this sense in as much the Spirit in reality is the principal, a just objection one might say. Bāhyendriyāṇi dvārāṇi dvaravātī ca sāntahkaraṇā buddhiḥ V. The doorkeepers take the note of everything that enters. Paramārtha has 'The three internal organs master the doors, the ten external organs being the doors.'

Seṣāṇi : Is understood as including all the remaining jñānendriyas and karmendriyas. The senses perceive the objects indeterminately and bring such percepts to the mind which synthesises them and takes them to the Ahaṁkāra. This faculty in its turn refers percepts to the Self, and as objects of self-consciousness they come before Buddhi which ascertains their nature. The process is like a village accountant collecting taxes from the householders, remitting them to the mayor who passes them on to the governor who again in his turn to the king.

Sarvam : past, present, future. Triṣu api kāleṣu. G. M. The mental physiology of Kapila is imperfect. The Buddhi merely represents sensational ideas in a complete form to the gaze of the soul, and the soul never acts. Who then reasons and how are abstract ideas formed? The Vedāntins get over the difficulty by adding citta, the thinking or reasoning faculty. D.

Translation

Since intellect with the other internal organs ascertains the objects, therefore, those three internal organs are the principal ones, while the rest of the organs are gates thereto. (35)

XXXVI

किं चान्यत्—

एते प्रदीपकल्पाः परस्परविलक्षणा गुणविशेषाः ।
कृत्स्नं पुरुषस्यार्थं प्रकाश्य बुद्धौ प्रयच्छन्ति ॥ ३६ ॥

३६ अन्वयः । प्रदीपकल्पाः परस्परविलक्षणाः एते गुणविशेषाः पुरुषस्य कृत्स्नम् अर्थं प्रकाश्य बुद्धौ प्रयच्छन्ति ।

यानि करणान्युक्तानि । **एते गुणविशेषाः** किंविशिष्टाः **प्रदीपकल्पाः** प्रदीपवद्विषयप्रकाशकाः ।

परस्परविलक्षणाः । असदृशाः, भिन्नविषयाः इत्यर्थः । (गुणविषया इत्यर्थः)[१]।
गुणविशेषाः । गुणेभ्यो जाताः ।

कृत्स्नं पुरुषस्यार्थम् । बुद्धीन्द्रियाणि, कर्मेन्द्रियाणि, अहङ्कारः, मनश्चैतानि स्वं स्वमर्थं पुरुषस्य प्रकाश्य **बुद्धौ प्रयच्छन्ति**, बुद्धिस्थं कुर्वन्तीत्यर्थः । यतो बुद्धिस्थं सर्वं विषयसुखादिकं[२] पुरुष उपलभ्यते ॥ ३६ ॥

Bhāṣya

And again. All the organs described are the specific modifications of the Guṇas, the Attributes. What is their characteristic ? They are like a lamp, in that they disclose all the objects like the lamp. Different from one another, i. e. dissimilar, having different objects, that is the sense. That is they have the modifications of the Attributes, the Guṇas as their objects. Specific modifications of the Attributes means born of the Attributes. All for the sake of the Spirit. The organs of sense, the organs of action, ego, mind, after disclosing the respective objects present them to the intellect i. e. place it in the intellect. And consequently (because) the Spirit obtains pleasure and the rest, arising from the object seated in the intellect.

१. धनुश्चिन्हांकितः पाठो-व०पुस्तके नोपलभ्यते । २. वि०–विषयं सुखादिकम् ।

Notes

Ete : Bāhyendriya-manaḥ-ahaṁkāraḥ-ca. V.

Guṇaviśeṣāḥ : Guṇebhyaḥ jātāḥ. G. Guṇānām sattvarajastamasām vikārāḥ V. specifications of the guṇas.

Parasparavilakṣaṇāḥ : Asadṛśāḥ bhinnaviṣayāḥ G. paraspara-virodhaśīlāḥ V. mutually distinct, characteristically differing.

Pradīpakalpāḥ : Vartti-taila-vahnayaḥ militāḥ pradīpaḥ tadvat. V. The grāmādhyakṣa analogy explains sub-ordination and the pradīpa analogy explains co-operation.

Kṛtsnam puruṣasyārtham prakāśya : disclosing the goal of the Spirit in its entirety.

Budhau : to the intellect. Buddhistham sarvam viṣayam sukhādikam puruṣa upalabhyate. G.

Translation

The external organs, the manas and the ahaṁkāra differing from each other characteristically and variously affected by the Guṇas, the constituents, functioning like a lamp, present to the intellect the Spirit's whole purpose. (36)

XXXVII

इदं चान्यत्–

सर्वं प्रत्युपभोगं यस्मात् पुरुषस्य साधयति बुद्धिः ।
सैव च विशिनष्टि पुनः प्रधानपुरुषान्तरं सूक्ष्मम् ॥ ३७ ॥

३७ अन्वयः । यस्मात् बुद्धिः पुरुषस्य सर्वं प्रत्युपभोगं साधयति । सैव च पुनः सूक्ष्मं प्रधानपुरुषान्तरं विशिनष्टि ।

सर्वेन्द्रियगतं त्रिष्वपि कालेषु, **सर्वम्** । **प्रत्युपभोगं**, उपभोगं प्रति । देवमनुष्यतिर्यग्बुद्धीन्द्रियकर्मेन्द्रियद्वारेण सान्तःकरणा **बुद्धिः साधयति** सम्पादयति **यस्मात्, तस्मात् सैव च विशिनष्टि** प्रधानपुरुषयोर्विषयविभागं करोति । **प्रधानपुरुषान्तरं** नानात्वमित्यर्थः ।

सूक्ष्ममित्यनधिकृततपश्चरणैरप्राप्यम् । इयं प्रकृतिः सत्त्वरजस्तमसां साम्यावस्था, इयं बुद्धिः, अयमहङ्कारः, एतानि पञ्चतन्मात्राणि, एकादशेन्द्रियाणि, पञ्च महाभूतानि, अयमन्यः पुरुष एभ्यो व्यतिरिक्तः, इत्येवं[१] बोधयति बुद्धिर्यस्यावायात्[२] अपवर्गो भवति ॥ ३७ ॥

१. वि०–इत्येव ।   २. व०–°वापात् ।

Bhāṣya

Further this also :—Entire means all the objects of all the senses in all the three times. Enjoyment : several or respective enjoyment through the instrumentality of the organs of perception and action of gods, men and animals. The internal instrument, intellect, with the other internal organs, accomplishes, completes or effects : consequently it is that again which discriminates, makes a distinction between the province of the Nature and that of the Spirit; the difference between the Nature and the Spirit means diversity. Subtle means which cannot be grasped, understood by those who have not practised religious austerities. This is the Nature, the state of equilibrium of Sattva, Rajas and Tamas; this is intellect; this is ego; these are the five subtle elements; this another one is the Spirit different from all these–he whose intellect explains all this, obtains liberation.

Notes

Sādhayati : Sampādayati. G. Brings about.

Antaram : Nānātvam. G. Difference.

According to V. this verse declares the prādhānya of buddhi, it being the direct means, sākṣāt-sādhana of puruṣārtha.

Buddhiḥ puruṣa-sannidhānāt tat-chhāyāpattyā tadrūpameva sarvaviṣayopabhogam puruṣasya sādhayati. V.

Buddhi is superior to the other organs on two counts, it provides both for the enjoyment and for the means of salvation; the former through the sense-organs and the latter through the inculcation of the difference between the Puruṣa and the Prakṛti. This difference between the Puruṣa and the Prakṛti is simply revealed and not made. The other senses do make contributions no doubt, but the contributions go to the king, the Self, through the Buddhi.

According to G. the first line of the verse gives the reason for the statement of the second line. The subtle difference, sūkṣma antaram, is revealed through enjoyment-yasmāt sampādayati tat viśinaṣṭi G–a view which goes well with the Sāṁkhya concept of Prakṛti disappearing after being seen by the Puruṣa, as she will no longer present herself to his view. Kārikā 66. So also M.

Translation

The other organs present everything to the intellect, since it is the intellect that brings about enjoyment of the Spirit in respect of things to be enjoyed, and again, it is that intellect itself, that reveals the subtle difference between the Pradhāna, the Primal Nature, and Puruṣa, the Spirit. (37)

XXXVIII

पूर्वमुक्तं विशेषाविशेषविषयाणि, तत् के विषयाः तान्[1] दर्शयति—

तन्मात्राण्यविशेषाः तेभ्यो भूतानि पञ्च पञ्चभ्यः ।
एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥ ३८ ॥

३८ अन्वयः ।—तन्मात्राणि अविशेषाः । तेभ्यः पञ्चभ्यः पञ्च भूतानि (जायन्ते)। एते शान्ता घोराश्च मूढाश्च विशेषाः स्मृताः ।

यानि पञ्च **तन्मात्राणि** अहङ्कारादुत्पद्यन्ते तानि[2] शब्दतन्मात्रं, स्पर्शतन्मात्रं, रूपतन्मात्रं, रसतन्मात्रं, गन्धतन्मात्रं—एतानि **अविशेषा** उच्यन्ते । देवानामेते सुखलक्षणा विषया दुःखमोहरहिताः ।

तेभ्यः पञ्चभ्यः तन्मात्रेभ्यः **पञ्च** महा**भूतानि**, पृथिव्यप्तेजोवाय्वाकाशसंज्ञानि, यान्युत्पद्यन्ते, **एते स्मृता विशेषाः** । गन्धतन्मात्रात् पृथिवी, रसतन्मात्रादापः, स्पर्शतन्मात्राद्वायुः, शब्दतन्मात्रादाकाशम् , इत्येवमुत्पन्नानि एतानि महाभूतानि ।

एते विशेषा मानुषाणां विषयाः, **शान्ताः** सुखलक्षणाः, **घोरा** दुःखलक्षणाः **मूढा** मोहजनकाः । यथाकाशं कस्यचिदनवकाशादन्तर्गृहादेर्निर्गतस्य सुखात्मकं शान्तं भवति, तदेव पन्थानं गच्छतो वनमार्गाद् भ्रष्टस्य दिङ्मोहान्मूढं भवति । एवं वायुर्घर्मार्त्तस्य शान्तो भवति, शीतार्त्तस्य घोरः, धूलीशर्कराविमिश्रोऽतिवान् मूढ इति । एवं तेजःप्रभृतिषु द्रष्टव्यम् ॥ ३८ ॥

Bhāṣya

It was stated that the five organs of sense apprehend specific and non-specific objects (verse 34) : which these are respectively, is next explained :—

Those five subtle elements which are produced from the ego; namely, the subtle element of sound, the subtle element of touch, the subtle element of form, the subtle element of taste

१. वि०–तच्च ।
२. मदीयः पाठः । वि०–पुस्तके 'ते' । ब०–पुस्तके किमपि नास्ति ।

and the subtle element of smell, are called 'non-specific'. These are the objects apprehended by the gods only, and have the characteristic of pleasure being devoid of pain and delusion. From these five subtle elements, the five gross elements, known as earth, water, fire, air and ether are produced and these are called 'specific'. From the subtle element of smell, earth; from the subtle element of taste, water; from the subtle element of touch, wind; from the subtle element of sound, ether—thus these gross elements are produced. These are specific objects, apprehended by men, and are tranquil i. e. have the characteristic of pleasure; violent i. e. have the characteristic of pain, and delusive i. e. produce delusion. Just as the element of ether may give delight to one coming out of a closed, stuffy room, so the same may be violent, the source of pain, to one affected by cold or heat, or wind, or rain; and if he be going along a road leading through a forest, in which he loses his way, it, the element of ether, may, from the perplexity of space, cause delusion: so the air or wind is tranquil, agreeable to a person oppressed by heat, violent, disagreeable to one feeling cold and delusive when tempestuous and loaded with clouds of sand and dust. The same may be said of fire and the rest.

Notes

Tanmātrāṇi : Subtle elements : Aviśeṣāḥ : Non-specific as these are non-differentiated. From these five subtle elements the five gross elements are produced.

Ete : the gross elements are called viśeṣāḥ, specific or diversified, being variously śānta, tranquil S, soothing C. ghora, terrible, violent and mūḍha, stupefying, delusive. The śānta are the products of sattva; ghora of rajas and the mūḍha of tamas. The distinctions of the subtle elements are not seen by us, hence they are called as aviśeṣāḥ; it is held that they have only one form of śānta, calm. They are not affected by the modes, the guṇas. The subtle elements never come into contact with the body and therefore do not cause any sensations; though to this, the gods and the yogis are the exceptions. Lassen finds here a reference to the three elemental bodies. G. illustrates the śānta, ghora, and mūḍha variety by the examples of ākāśa, vāyu etc. a procedure accepted by V. as well.

Translation

The subtle elements are non-specific : from these five proceed the five gross elements. These five gross elements are known as specific, being variously tranquil, terrific and stupifying. (38)

XXXIX

अथाऽन्ये विशेषाः—

सूक्ष्मा मातापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः ।
सूक्ष्मास्तेषां नियता मातापितृजा निवर्तन्ते ॥ ३९ ॥

३९ **अन्वयः**। —सूक्ष्माः मातापितृजाः प्रभूतैः सह त्रिधा विशेषाः स्युः । तेषां सूक्ष्माः नियताः, मातापितृजाः निवर्तन्ते।

सूक्ष्माः तन्मात्राणि । यत्संगृहीतं सूक्ष्मशरीरं महदादिलिङ्गं सदा तिष्ठति संसरति च ते सूक्ष्माः ।

तथा **मातापितृजाः** स्थूलशरीरोपचायका ऋतुकाले मातापितृसंयोगे शोणितशुक्रमिश्रीभावेन उदरान्तः सूक्ष्मशरीरस्योपचयं कुर्वन्ति[1] । तत् सूक्ष्मशरीरं पुनर्मातुरशितपीतनानाविधरसेन नाभीनिबन्धेनाप्यायते ।

तथा प्रारब्ध[2] शरीरं सूक्ष्मैर्मातापितृजैश्च सह महाभूतैः **त्रिधा** विशेषैः पृष्ठोदरजंघाकट्युरःशिरःप्रभृति षाट्कौशिकं पाञ्चभौतिकं[3], रुधिरमांसस्नायुशुक्रास्थिमज्जासंभृतं—आकाशोऽवकाशदानात्, वायुर्वर्धनात्, तेजः पाकात्, आपः संग्रहात्, पृथिवी धारणात् — समस्तावयवोपेतं मातुरुदराद्बहिर्भवति । एवमेते **त्रिविधाः विशेषाः स्युः** ।

अत्राह—के नित्याः के वाऽनित्याः — **सूक्ष्मास्तेषां नियताः** । सूक्ष्मास्तन्मात्रसंज्ञकास्तेषां मध्ये नियता नित्याः । तैरारब्धं शरीरं, कर्मवशात् पशुमृगपक्षिसरीसृपस्थावरजातिषु संसरति, धर्मवशादिन्द्रादिलोकेषु । एवमेतत् नियतं सूक्ष्मशरीरं संसरति न[4] यावत् ज्ञानमुत्पद्यते । उत्पन्ने ज्ञाने विद्वान् शरीरं त्यक्त्वा मोक्षं गच्छति तस्मादेते विशेषाः सूक्ष्मा नित्या इति ।

मातापितृजा निवर्तन्ते । तत् सूक्ष्मशरीरं परित्यज्य इहैव प्राणत्यागवेलायां मातापितृजा निवर्तन्ते । मरणकाले मातापितृजं शरीरमिहैव निवृत्त्य[5] भूम्यादिषु प्रलीयते यथातत्त्वम् ॥ ३९ ॥

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१. वि०—कुर्वीत । २. ब०—तथाप्यारब्धं । ३. वि०—पञ्चभौतिकं ।
४. वि०—सरति । ब०—पुस्तकपाठः । ५. ब०—पुस्तकपाठः । वि०—निवर्त्त्य

Bhāṣya

There are other specific varieties :—

Subtle i. e., the subtle elements, composed of which and characterised by Mahat and the rest, the subtle bodies always exist and migrate; they are subtle. Such as spring from the father and the mother, which aggregate, the gross bodies i. e., they compose the gross body inside the womb by the mixture of the seminal fluids of parents, cohabiting after the menses. That subtle body is then nourished through the umbilical chord by the various kinds of food and drink taken by the mother. The body thus commenced by the three specific objects, namely the subtle elements, those born of parents and the gross elements, then becomes furnished with back, stomach, thighs, chest, head and the rest, and is enveloped in six sheaths. It is endowed with blood, flesh, tendons, semen, bones and marrow, and is composed of five gross elements—ether provides space, wind provides growth, fire provides nutriment, water provides aggregation and earth provides stability. In this m nner endowed with all the limbs, the body comes out of the mother's womb. Thus, these are the three-fold specific objects. Now the author states which of these specific objects are permanent and which are temporary: The subtle ones called the tanmātras are permanent, constant among them. The body commenced by them and impelled by actions of the previous birth, migrates into the conditions of animals, deer, birds, reptiles and immobile objects; impelled by virtuous actions, it migrates to the regions of Indra and others. In this manner the subtle body migrates till discriminative knowledge is attained. After the rise of this knowledge, the knower leaves the body and wins liberation. These subtle specific objects, therefore, are permanent. Those born of parents, are perishable. The elements which are born of the parents perish in this very world, leaving the subtle body at the time of death. At the time of death, the body born of parents is left behind and merges into earth and other gross elements.

Notes

A further division of the specific elements, the gross or viśeṣāḥ is given here. The specific is three-fold, is tridhā. (i).

Sūkṣma, subtle bodies (ii) gross bodies born from the parents and (iii) elements, inorganic matter. D.

The subtle bodies are constant while those born from the parents perish. They are as V. observes rasānta, bhasmānta and vidanta. Nivartante: perish.

The sūkṣma is the liṅga śarīra a peculiar concept of the Sāṁkhyas, permanent, unconfined subtle body of undiversified elements.

The prabhūta, prakarṣeṇa bhūta, are the gross bodies that are made up of six koṣas; hair, blood, flesh, tendon, bone and marrow, the first three from the mother and the last three from the father. The subtle body or the liṅga śarīra is made up of eighteen elements or constituents; buddhi, ahaṁkāra, ekādaśa indriyas and five tanmātras.

The YD points out that the Sāṁkhya teacher Vindhyavāsin did not admit the existence of the Sūkṣmaśarīra: vindhyavāsinastu vibhutvādindriyāṇām bījadeśe vṛttyā janma, tattyāgo maraṇam, sukṣmaśarīram, tasmānnirviśeṣaḥ saṁsāra iti pakṣaḥ.

Translation

The specific is threefold, as subtle bodies, as gross bodies born of parents and as the great elements. Of these, the subtle are lasting and constant, while those born of parents perish. (39)

XL

सूक्ष्मं च कथं संसरति तदाह—

पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् ।
संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥ ४० ॥

४० **अन्वयः** ।— लिङ्गं पूर्वोत्पन्नं असक्तं नियतं महदादिसूक्ष्मपर्यन्तम् निरुपभोगं भावैः अधिवासितं संसरति ।

यदा लोका अनुत्पन्नाः[1] प्रधानादिसर्गे तदा सूक्ष्मशरीरमुत्पन्नमिति ।

किं चान्यत्, **असक्तम्** । न संयुक्तं तिर्यग्योनिदेवमानुषस्थानेषु, सूक्ष्मत्वात् कुत्रचिदसक्तं, पर्वतादिष्वप्रतिहतप्रसरं **संसरति**[2] गच्छति ।

नियतं[3], नित्यम् । यावन्न ज्ञानमुत्पद्यते तावत्संसरति ।

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१. वि०—लोकानुपपन्नः । २. वि०—सरति ।
३. वि०—पुस्तके केवलं 'नित्यं' इति । ब०—पुस्तके केवलं 'नियतं' इति ।

तच्च **महदादिसूक्ष्मपर्यन्तम्**। महानादौ यस्य तन्महदादि, बुद्धिरहङ्कारो मन इति पञ्च तन्मात्राणि। सूक्ष्मपर्यन्तं तन्मात्रपर्यन्तं संसरति शूलग्रहपिपीलिकावत् त्रीनपि लोकान्।

निरुपभोगम्। भोगरहितम् तत् सूक्ष्मशरीरं पितृमातृजेन[1] बाह्यैनोपचयेन क्रियाधर्मग्रहणात् भोगेषु समर्थं भवतीत्यर्थः।

भावैरधिवासितम्। पुरस्ताद्भावान् धर्मादीन् वक्ष्यामः, तैरधिवासितमुपरञ्जितम्।

लिङ्गमिति। प्रलयकाले महदादिसूक्ष्मपर्यन्तं करणोपेतं प्रधाने लीयते। असंसरणयुक्तं सत् आसर्गकालमत्र वर्तते, प्रकृतिमोहबन्धनबद्धं सत् संसरणादिक्रियास्वसमर्थमिति पुनः सर्गकाले संसरति तस्मात् लिङ्गं सूक्ष्मम्॥ ४० ॥

Bhāṣya

What the subtle body is, and how it migrates is next described.

Whilst yet the universe is uncreated, then in the first creation of Nature the subtle body is produced. Moreover, it is unconfined, unimpeded; that is, it is not attached to the states of beasts, gods and men and on account of its subtlety it is wholly unrestrained, passing into mountains and the rest without obstruction and thus it moves, it goes. Eternal, that is, it moves till the descriminative knowledge is attained This body is composed of Mahat and the rest down to subtle elements. Mahadādi means which is preceded by Mahat i. e., intellect, ego, mind, and the five subtle elements; — down to the subtle i. e., subtle elements, it migrates; it traverses the three worlds like an ant on the body of Śiva. Incapable of enjoyment, i. e., devoid of any enjoyment. This means that the subtle body becomes capable of enjoyment, because it assumes activity though the aggregation of the external body born of parents. Endowed with dispositions. The dispositions, viz. Dharma and the rest, we shall hereafter explain. Invested with, is coloured or affected by Liṅga is so called since at the time of dissolution, the Mahat and the rest down to the subtle elements, along with the organs merge in the Nature. Tied down by the bonds of delusion in the Nature and therefore

१. ब०—पितामातृजेन।

incapable of actions of migration and the test, these remain in tact in the Nature till creation, themselves not migrating. The subtle liṅga therefore at the time of creation migrates again.

Notes

Pūrvotpannam : formed primevally, ādisarge, utpāditam. V. yadā lokāḥ anutpannāḥ tadā G.

Aśaktam : Unimpeded, unconfined. C. Avyāhatam, śilām api anuviśati. V. na saṁyuktam. G.

Niyatam : Constant, material. C. pratipuruṣam ekaikam. V. yāvad jñānam na utpadyate tāvat. G.

Mahadādisūkṣmaparyantam : Composed of intellect and the rest down to the subtle elements. Saptadaśaikam liṅgam. 11 senses, 5 tanmātras and 1 buddhi make the 17. Ahaṁkāra is left out.

Nirupabhogam : incapable of enjoyment. Bhogarahitam. G. as it is not connected with the gross body.

Samsarati : migrates.

Liṅgam : Subtle body. Layam gacchati iti. V. pradhāne līyate, also as 'Liṅganāt jñapanāt liṅgam' C.

Bhāvaiḥ adhivāsitam : Being endowed with, invested with dispositions. Yathā surabhi-campaka-saṁsargāt vastram tadāmodavāsitam bhavati. V. Bhāvāḥ are the sentiments or the dispositions.

The niyatatva of the liṅga spoken of here is not absolute like that of the Puruṣa, but is only relative, since it is after all created. The liṅga lasts from the original creation to the final deluge as V. puts it 'ā ca ādisargāt ā ca mahāpralayāt'. The Candrikā takes niyata to mean 'different for each Puruṣa.' (pratyātma-bhinnam). It is unimpeded as it can enter even the stones. The seeds of merit and demerit are already present in the liṅga in the shape of virtue or vice and the other dispositions of the intellect. The subtle body carries the scent of these dispositions as the cloth that of a flower, hence its migration. This migrating body consists of the tanmātras, buddhi, ahaṁkāra and the ekādaśa indriyas; when this is connected with the gross body, all experiences of joys and sorrows of transmigration result. The Sāṁkhya Sūtra leaves out ahaṁkāra suggesting that in the beginning there was only

one liṅga of the Hiraṇyagarbha which was later on made separate for each Puruṣa. Others say that ahaṁkāra is included in buddhi. We have here the concept of two bodies, liṅgaśarīra and the adhiṣṭhānaśarīra.

Translation

The subtle body is primeval, unimpeded, constant, composed of intellect and the rest down to the subtle elements, and migrates, incapable of enjoyment, mergent and being endowed with dispositions. (40)

XLI

किंप्रयोजनेन त्रयोदशविधं करणं संसरतीत्येवं चोदिते सत्याह—

चित्रं यथाश्रयमृते स्थाण्वादिभ्यो यथा विना छाया ।
तद्वद्विनाऽविशेषैः[1] न तिष्ठति निराश्रयं लिङ्गम् ॥ ४१ ॥

४१ **अन्वयः** ।—यथा आश्रयं ऋते चित्रं न (तिष्ठति), यथा स्थाण्वादिभ्यः विना छाया (न तिष्ठति), तद्वत् अविशेषैः विना निराश्रयं लिङ्गं न तिष्ठति ।

चित्रं यथा कुड्याश्रयमृते **न तिष्ठति, स्थाण्वादिभ्यः** कीलकादिभ्यो **विना छाया** न तिष्ठति, तैर्विना न भवति । आदिग्रहणाद्यथा शैत्यं विना नापो भवन्ति शैत्यं वाऽद्भिर्विना, अग्निरुष्णं विना, वायुः स्पर्शं विना, आकाशमवकाशं विना, पृथिवी गन्धं विना, **तद्वत्** । एतेन दृष्टान्तेन न्यायेन **विनाऽविशेषैः** अविशेषैस्तन्मात्रैर्विना न तिष्ठति । अथ विशेषभूतानि[2] उच्यन्ते, शरीरं पञ्चभूतमयं वैशेषिणा शरीरेण विना क्व लिङ्गस्थानं चेति, क्व एकदेहमुज्झति तदेवान्यमाश्रयति ।

निराश्रयम् । आश्रयरहितं लिङ्गं, त्रयोदशविधं करणमित्यर्थः ॥ ४१ ॥

Bhāṣya

If it is asked,—why do the thirteen organs migrate, the author replies.

As a picture does not stand without the support of a wall or the like; as the shadow does not stand without a post and the like, the word ādi comprises other illustrations also; as water cannot be without coldness, nor coldness without water; fire without heat; air without touch; ether without extension or space; earth without smell; so by this illustration it is to be understood that the liṅga does not stand without the non-specific subtle elements. Here specific elements also are implied, or the body composed of the five gross elements; for without a body,

१. भाष्यमाठरजयमङ्गलासंमतः पाठः । मूले, वाचस्पतेश्च विशेषैः इति पाठः ।
२. 'विशेषा भूतानि' इति पठनीयम् ?

having specific particles, where can the place of the liṅga be; which, when it abandons one corporeal frame, takes refuge in another. Supportless means devoid of support. Liṅga is the thirteenfold instrument.

Notes

Liṅgam : denotes the thirteen beginning with intellect, they being the means of cognition. In life these are always seen as associated with bodies of gross elements. The apparatus continues from life to life and the support of this apparatus is the liṅgaśarīra; and this liṅga consists not of 13 but 18 constituents. Hence the contact of the sūkṣmabhūtas with intellect etc. is necessary to form this subtle body. Liṅganāt jñāpanāt liṅgrm buddhyādayaḥ V.

Āśraya : substrate, Ground C. Kuḍyāśrayam vinā G.

Viśeṣaiḥ : with the specific. The subtle elements. C adds 'or unspecific'. Sūkṣmaiḥ śarīraiḥ V. tanmātraiḥ aviśeṣaiḥ G. M.

Nirāśrayam : supportless.

There is a difference of opinion regarding the interpretation of Viśeṣaiḥ vinā. G. reads aviśeṣaiḥ vinā, i. e. without the tanmātras and adds that specific particles also are necessary. He is guided by kārikā 38. V. and Nārāyaṇa read viśeṣaiḥ vinā and understand it as 'without the subtle bodies' vinā sūkṣmaiḥ śarīraiḥ iti. Vijñānabhikṣu appears to read viśeṣaiḥ, specific particles which are very subtle, atisūkṣma, subtle amongst the gross. The liṅga śarīra is not material enough to support the cognitive apparatus. A third body is derived for its support and this is made up of the subtle form of the specific or the gross elementary matter. When the gross body is abandoned, a support is necessary for the passage of the liṅgaśarīra to the other regions and therefore another species of body is established. VB. The Sāṁkhya Sūtra supporting this view is tad-adhiṣṭhāna-āśraye dehe tadvādaḥ tadvādaḥ. The VB. remarks tathā ca śarīratrayam siddham. He observes yat śarīra-dvayameva śrūyate tat liṅgaśarīra-adhiṣṭhānaśarīrayoḥ anyonyaniyatatvena sūkṣmatvena ca ekatā abhiprāyāt. The Gītā also has śarīram yadavāpnoti...vāyuḥ gandhān iva āśayāt etc. XV·8.

Cudworth Vol. III, p. 517 refers to a similar doctrine of the three bodies held by new Platonists and Christian writers of the 4th and the 5th Cen. In the Smārta Sūtra also we have description of a funeral where it is said that the liṅga or adhiṣṭhāna śarīra ascends to heaven. This is the ativāhika śarīra. This waits in a hole dug north-eastward of the āhavanīya fire and strewn with avaka and sipala plants. The liṅga is the personality of the man.

The concept of a third body, subtle form of gross body, composed of the mahābhūtas in atomic condition is based on the consideration that, the liṅga comprising of the 18, beginning with Mahat and ending with the tanmātras, does migrate, but without the capacity for enjoyment, hence the need for a subtle form of gross body, a support no doubt but not material enough like the gross body itself. V.'s interpretation appears faulty as the word liṅga is interpreted in two consecutive verses differently; once as including tanmātras and next as excluding them. So also G's view that aviśeṣa means tanmātra is not sound, as the liṅga includes the tanmātras. The constitution is defined and one cannot introduce some aviśeṣa thinking that it has not been already included. Thus the views of the STV and SPB are preferable, S.

Translation

As a painting does not stand without a ground, substrata, or a shadow does not exist without a post and the like, so too the cognitive apparatus, intellect etc. does not subsist supportless without what are specific (or unspecific) particles. (41)

XLII

किमर्थं तदुच्यते—

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।
प्रकृतेर्विभुत्वयोगात् नटवद्व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥

४२ **अन्वयः** ।—पुरुषार्थहेतुकमिदं लिङ्गम् निमित्तनैमित्तिकप्रसङ्गेन प्रकृतेः विभुत्वयोगात् नटवत् व्यवतिष्ठते ।

पुरुषार्थः कर्तव्य इति प्रधानं प्रवर्तते । स च द्विविधः–शब्दाद्युपलब्धिलक्षणो गुणपुरुषान्तरोपलब्धिलक्षणश्च । शब्दाद्युपलब्धिर्ब्रह्मादिलोकेषु गन्धादिभोगावाप्तिः, गुणपुरुषान्तरोपलब्धिर्मोक्ष इति । तस्मादुक्तं **पुरुषार्थहेतुकमिदं** सूक्ष्मशरीरं प्रवर्तत इति ।

निमित्तनैमित्तिकप्रसङ्गेन । निमित्तं धर्मादि, नैमित्तिकं, ऊर्ध्वगमनादि पुरस्तादेव वक्ष्यामः । प्रसङ्गेन, प्रसक्त्या ।

प्रकृतेः प्रधानस्य **विभुत्वयोगात्** । यथा राजा स्वराष्ट्रे विभुत्वात् यद्यदिच्छति तत्तत् करोतीति, तथा प्रकृतेः[1] सर्वत्र विभुत्वयोगात् निमित्तनैमित्तिकप्रसङ्गेन **व्यवतिष्ठते,** पृथक् पृथग्देहधारणे लिङ्गस्य व्यवस्थां करोति ।

लिङ्गं सूक्ष्मैः परमाणुभिस्तन्मात्रैरुपचितं शरीरं त्रयोदशविधकरणोपेतं मानुषदेवतिर्यग्योनिषु व्यवतिष्ठते । कथं —**नटवत्** । यथा नटः पटान्तरेण प्रविश्य देवो भूत्वा निर्गच्छति, पुनर्मानुषः, पुनर्विदूषकः, एवं लिङ्गं निमित्तनैमित्तिकप्रसङ्गेनोदरान्तः प्रविश्य हस्ती, स्त्री, पुमान् भवति ॥ ४२ ॥

Bhāṣya

For what purpose these subtle elements are embodied is next explained.

The Nature proceeds to action in order to fulfill the purpose of the Spirit. This purpose is twofold : the apprehension of objects of sense, sound and the rest, and apprehension of the difference between the qualities, the Guṇas and the Spirit. Apprehension of the objects of sense, sound and the rest, is attainment of the enjoyment as fragrance and the like, in the regions of Brahma and the rest; apprehension of the difference between the Guṇas and the Spirit is liberation. It is therefore said that the subtle body is active for the purpose of the Spirit. Through the relation of means and results : means are virtue and like : the results are their consequences, such as ascending to heaven and so forth, as we shall hereafter explain. By their relation: means through their connection. With the aid of the might of the Nature, the Pradhāna. As a king, mighty and all-powerful in his own kingdom, does whatever he likes, similarly, on account of the supreme authority of the Nature over everything, the subtle body, the liṅga, acts through the connection with the means and their results. That is, the Nature determines the conditions for the Liṅga in assuming the different bodies, Liṅga is the subtle body composed of minute particles, and is possessed of the thirteen instruments, and assumes various conditions, by its birth amongst gods, animals and men. How ? Like an actor : just as an actor enters upon the scene as a god and makes his

1. 'प्रकृतिः' इति पठनीयम् ?

exit, again as a man, again as a buffoon, the Vidūṣaka. In the same manner the subtle body, through its connection with the means and their consequences, enters the womb and comes out as an elephant, a woman or a man.

Notes

Idam: the subtle body, liṅgam : Puruṣārthahetukam : prompted by the goal of the Spirit.

Naṭavat : like an actor; Avatiṣṭhate : plays its part.

Nimitta-naimittika-prasaṅgena : through its connection with means and their results. Prasakti means on account of.

Prakṛteḥ : Guṇasāmānya-rūpāyāḥ mūlaprakṛteḥ.

Vibhutvayogāt : being united to the might of the Prakṛti.

Vibhutva refers to the might, the capacity for manifestations in diverse forms. Vibhutvam–vibhūtiḥ, vividhā bhūtiḥ bhāvaḥ Vaiśvarūpyam V. Yogāt is sambhavāt-prakṛteḥ anekadhā bhavanisargāt ca iti tātparyam V.

Nimittāḥ : The means are the dispositions virtue, vice etc. Dharma-adharmādi. V. The Naimittikas are the consequences, the endowment of the gross body etc. Ṣaṭ-kauśika-śarīra-grahaḥ V.

The subtle body plays its part with these means, virtue, vice etc. and the consequence, the gross body, just like the Actor. The object is Release. Yathā naṭaḥ tām tām bhūmikām vidhāya paraśurāmo vā ajātaśatruḥ vā vatsarājo vā bhavati evam tat tat sthūla-śarīra-grahaṇāt devo vā manuṣyo vā paśuḥ vā vanaspatiḥ vā bhavati sūkṣmaśarīraṁ iti arthaḥ. V.

Translation

The subtle body for the sake of the goal of the Spirit performs its parts like a dramatic actor; through the relation of means and their consequences and due to the connection with the might of the Prakṛti, the Primal Nature (42).

XLIII

भावैरधिवासितं लिङ्गं संसरतीत्युक्तं, तत् के भावा इत्याह—

सांसिद्धिकाश्च भावाः प्राकृतिका वैकृतिकाश्च[1] धर्माद्याः ।
दृष्टाः करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ॥ ४३ ॥

1. भाष्यानुरोधेन 'प्राकृता वैकृताश्च' इति पठनीयम् । ज०—वैकृताश्च ।

४३ अन्वयः ।—सांसिद्धिकाश्च प्राकृतिकाः (च) वैकृतिकाश्च भावा धर्माद्याः करणाश्रयिणः । दृष्टाः कललाद्याश्च कार्याश्रयिणः (दृष्टाः) ।

भावास्त्रिविधाश्चिन्त्यन्ते–**सांसिद्धिकाः प्राकृता वैकृताश्च**। तत्र सांसिद्धिका यथा भगवतः कपिलस्यादिसर्गे उत्पद्यमानस्य चत्वारो भावाः सहोत्पन्नाः—धर्मः, ज्ञानं, वैराग्यं ऐश्वर्यमिति । **प्राकृताः** कथ्यन्ते–ब्रह्मणश्चत्वारः पुत्राः सनकसनन्दनसनातनसनत्कुमारा बभूवुः । तेषामुत्पन्नकार्यकारणानां शरीरिणां षोडशवर्षाणां एते भावाश्चत्वारः समुत्पन्नाः, तस्मादेते प्राकृताः । तथा **वैकृता** यथा–आचार्यमूर्तिं निमित्तं कृत्वा अस्मदादीनां ज्ञानमुत्पद्यते, ज्ञानाद्वैराग्यं, वैराग्याद्धर्मः, धर्मादैश्वर्यमिति । आचार्यमूर्तिरपि विकृतिरिति तस्माद्वैकृता एते भावा उच्यन्ते, यैरधिवासितं लिङ्गं संसरति । एते चत्वारो भावाः सात्त्विकाः । तामसाः विपरीताः, 'सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम्' इत्यत्र व्याख्याताः । एवमष्टौ–धर्मः, ज्ञानं, वैराग्यं, ऐश्वर्यं, अधर्मः, अज्ञानं, अवैराग्यं, अनैश्वर्यमिति ।

अष्टौ भावाः । क्व वर्तन्ते–**दृष्टाः करणाश्रयिणाः** । बुद्धिः करणं तदाश्रयिणः । एतदुक्तं—'अध्यवसायो बुद्धिर्धर्मो ज्ञानम्' इति ।

कार्यं देहस्तदाश्रयाः **कललाद्याः**, ये मातृजा इत्युक्ताः । शुक्रशोणितसंयोगे विवृद्धिहेतुकाः कललाद्या बुद्बुदमांसपेशीप्रभृतयः, तथा कौमारयौवनस्थविरत्वादयो भावाः, अन्नपानरसनिमित्ताः निष्पद्यन्ते । अतः कार्याश्रयिण उच्यन्ते अन्नादिविषयभोगनिमित्ता जायन्ते ॥ ४३ ॥

Bhāṣya

It was stated that the Liṅga migrates endowed with dispositions; now the author explains the dispositions.

The dispositions are regarded to be of three kinds: connate, natural and acquired. Of these, the connate dispositions are Virtue, Knowledge, Non-attachment and Power; these were born along with the revered Kapila when he was born at the time of the first creation. The natural are : Sanaka, Sanandana, Sanātana and Sanatkumāra were the four sons of Brahman. These four dispositions virtue etc. were produced with them, who were invested with bodies of sixteen years of age, and which were a result of their merit performed in previous births; these dispositions, therefore, are called natural. These are acquired dispositions and to be found in men like us, who acquire

knowledge from the corporeal frame of the teacher. From this knowledge so acquired, results non-attachment, from it virtue, and from virtue power is attained. As the body of the teacher is a product of the Nature, therefore, these dispositions acquired in such manner are called acquired. Invested by which the subtle body migrates. The four dispositions are Sāttvika and the reverse are the Tāmasa ones. These have been explained 'this is the Sāttvika form and the Tāmasa is its reverse' (verse 28). In this manner the dispositions are eight: Virtue, Knowledge, Non-attachment, Power, Vice, Ignorance, Attachment and Absence of Power. Where do these abide? They are seen to subsist in the instrument. Intellect is an instrument and these subsist in that. This has been made clear in 'intellect is determination, virtue, knowledge' etc. (verse 23). The effect is the body and subsisting in that are embryo and the rest, which have been said to be born of the mother. With the union of the sperm and ovum, are produced embryo and the rest viz., bubble, flesh, muscles etc., which cause the growth of the body; the conditions of infancy, youth and old age are produced as a result of the food and drinks, and therefore, they are called to be the attributes of the effect i. e., body, having their instrumental causes the enjoyment of objects like food and the rest.

Notes

Bhāvāḥ : Primary states, dispositions. Dharmādyāḥ : Dharama, Jñāna, Virāga and Aiśvarya; these four have their four contraries, thus in all eight; Virtue and the rest, invested with which the subtle body moves.

Sāṁsiddhikāḥ : Innate, Connate, transcendental D.

Prākṛtikāḥ : Svābhāvikāḥ V. Essential, natural D. Candrikā is of the view that these last so long as the thing lasts, as for instance, ahaṁkāra.

Vaikṛtāḥ : Naimittikāḥ V. The acquired ones, incidental, Modified D. According to Candrikā these stay by fits and start. Karaṇāśrayeṇa : Karaṇa is buddhi, the instrument. The bhāvas are dependent on it. G. V. Māṭhara alone thinks of the trayodaśa karaṇa.

Kāryāsrayiṇaḥ : Kārya is body. Dependent on this body are the kalala and the like, embryo, flesh, muscles and the rest. Thus are the conditions of youth, old age etc. produced.

The intellect and the rest which evolve the body are to be regarded as the means, karaṇa, while the body is the effect, the kārya. The physiological dispositions like the embryo etc. belong to the body while there are certain dispositions which one gets not in this life only, but from some earlier ones even. The four sons of Brahman, Sanaka, Sanandana, Sanātana, Sanatkumāra had knowledge from the beginning, so also Kapila had perfection innate. This is how V. understands the verse, the sāṁsiddhika dharmādibhāvas being either prākṛtika or vaikṛtika, only two-fold. G. understands the classification as three-fold, trividha, the dharmādibhāvas as sāṁsiddhika, prākṛtika and vaikṛtika. He is supported by STV. and M. The first are seen in Kapila, the second in the sons of Brahma and the third in ordinary men. Thus these are conditions or states of being in every specific existence but they differ in their nature and source, intellectual and corporeal. Lassen renders them as conditions absolute, pendentes ab origine, and pertinentes ad principia.

Translation

The primary dispositions are innate; the acquired ones, like virtue and the rest are seen to depend on the instruments i. e., intellect etc. The uterine germ, flesh and blood, and the rest belong to the effect i. e. to the body. (43)

XLIV

निमित्तनैमित्तिकप्रसङ्गेनेति यदुक्तमत्रोच्यते—

धर्मेण गमनमूर्ध्वं गमनमधस्ताद् भवत्यधर्मेण ।
ज्ञानेन चापवर्गो विपर्ययादिष्यते बन्धः ॥ ४४ ॥

४४ **अन्वयः** ।—धर्मेण ऊर्ध्वं गमनम् अधर्मेण अधस्तात् गमनं भवति । ज्ञानेन अपवर्गः विपर्ययात् बन्धश्च इष्यते ।

धर्मेण गमनमूर्ध्वं । धर्मं निमित्तं कृत्वा ऊर्ध्वं उपयाति[1] । ऊर्ध्वमित्यष्टौ स्थानानि गृह्यन्ते । तद्यथा–ब्राह्मं, प्राजापत्यं, सौम्यं, ऐन्द्रं, गान्धर्वं, राक्षसं, पैशाचमिति । तत् सूक्ष्मशरीरं गच्छति । पशुमृगपक्षिसरीसृपस्थावरान्तेष्वधर्मो निमित्तम् ।

1. वि०–उपनयति ।

किं च, **ज्ञानेन चापवर्गः** । अपवर्गं[1] च पञ्चविंशतितत्त्वज्ञानम् । तेन निमित्तेनापवर्गो मोक्षः । ततः सूक्ष्मशरीरं निवर्तते, परमात्मा उच्यते ।

विपर्ययादिष्यते बन्धः । अज्ञानं निमित्तम् । स चैव नैमित्तिकः प्राकृतो वैकारिको दाक्षिणिकश्च बन्धः इति वक्ष्यति पुरस्तात् । यदिमुक्तम्—

प्राकृतेन च बन्धेन तथा वैकारिकेण च ।
दाक्षिणेन[2] तृतीयेन बद्धो नान्येन मुच्यते ॥ ४४ ॥

Bhāṣya

It was said (verse 42) ' through the relation of means and their consequences or results ' -that is now explained.

By virtue ascent, that is, a man goes upwards through the instrumentality of virtue. Upwards here stands for the eight regions : of Brahman, of Prajāpati, of Soma, of Indra, of the Gandharvas, of the Yakṣas, of the Rākṣasas and of the Piśācas : the subtle body goes there. For migrating to the bodies of animals, deer, birds, reptiles and immobile objects, the instrumental cause is vice. Further, through knowledge is secured liberation. The knowledge is of the twenty-five principles and through that is liberation secured. As a result of this knowledge salvation is acquired, then the subtle body ceases and is called the Supreme Spirit. The liberated soul is called the Supreme Spirit. By the reverse, bondage. Ignorance is the instrument and the result is bondage. This bondage is said to be Natural, Prākṛta ; Acquired Vaikārika and Personal Dākṣiṇika. These will be explained later. It has also been said : ' He who is bound by natural, incidental, or personal bondage, is not liberated by any other means (than knowledge) '.

Notes

Dharmeṇa : through virtue. Urdhvam : G. mentions the eight worlds of Brahmā, Prajāpati, Soma, Indra, Gandharvas, Rākṣasa and Piśācas V. renders simply, dyuprabhṛtiṣu.

Jñānena apavargaḥ : Vivekakhyātiparyantam jñeyam prakṛticeṣṭitam; the famous doctrine of the Ups. and of Philosophy in general.

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१. ब०—पुस्तक उपलब्धम् । वि०—पुस्तके नास्ति ।
२. वि०—दक्षिणाभिः ।

Viparyaya : Ajñāna. Jñānaviparyaya. Bandha : bondage. Adhaḥ : the lower regions or creatures. G. V. has sutalādiṣu.

The consequence of the bhāvas is now stated. Virtue and the rest and their opposites and the consequences of all of these are given. The bandha is threefold, prākṛtika, natural, vaikārika, incidental and dākṣiṇika, personal. The dākṣiṇika bondage is his, who does not secure knowledge but performs his duties and goes from death to death. M. thinks of Aiśvarya here. The second bondage is his who identifies himself with some vikāra of Prakṛti and the Prākṛtika is that when the Spirit is identified with the Prakṛti and not with its modifications. M. again thinks of the 8 Prakṛtis, ' prakṛtau ātmajñānāt ye prakṛtim upāsate teṣām prākṛtiko-bandhaḥ, ye vikārāneva bhūtendriya-ahaṁkārabuddhīḥ puruṣabuddhyā upāsate teṣām vaikāriko, puruṣatattva-anabhijño iṣṭāpūrtakāro kāmopahatamanā badhyate. V. The concept of the Dākṣiṇika bandha reveals the jealousy of the Sāṁkhyas towards the Vedic rituals. Dharma is not an important conception in the Sāṁkhya hence often loosely used and interpreted.

Translation

Through virtue is ascent to a region above ; through vice descent to a region below : by knowledge is deliverance ; by the reverse i. e. ignorance, bondage. (44)

XLV

तथाऽन्यदपि निमित्तम्—

वैराग्यात् प्रकृतिलयः संसारो भवति राजसाद्रागात् ।
ऐश्वर्यादविघातो विपर्ययात् तद्विपर्यासः ॥ ४५ ॥

४५ अन्वयः ।—वैराग्यात् प्रकृतिलयः (भवति) । राजसात् रागात् संसारः भवतिः । ऐश्वर्यात् अविघातः (भवति) विपर्ययात् तद्विपर्यासः (च भवति) ।

यथा कस्यचिद्वैराग्यमस्ति न तत्त्वज्ञानम् । तस्मात् अज्ञानपूर्वाद् **वैराग्यात् प्रकृतिलयः**, मृतोऽष्टासु प्रकृतिषु प्रधानबुद्ध्यहङ्कारतन्मात्रेषु लीयते न मोक्षः । ततो भूयोऽपि संसरति ।

तथा योऽयं[1] राजसो रागः—यजामि, दक्षिणां ददामि, येनामुष्मिंल्लोकेऽत्र यद्दिव्यं मानुषं सुखमनुभवामि—एतस्मात् **राजसात् रागात् संसारो भवति** ।

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१. 'अपि संसरति । तथायः' इयान् पाठो ब०—पुस्तके नास्ति ।

तथा **ऐश्वर्यादविघातः** । एतदैश्वर्यं, अष्टगुणमणिमादियुक्तम् । तस्मादैश्वर्यनिमित्तात् अविघातो नैमित्तिको भवति, ब्राह्मादिषु स्थानेष्वैश्वर्यं न विहन्यते ।

किं चान्यत्, **विपर्ययात्** विपर्यासः । तस्याविघातस्य **विपर्यासो** विघातः भवति । अनैश्वर्यात् सर्वत्र विहन्यते ॥ ४५ ॥

Bhāṣya

There are other instruments also :—

When one is possessed of non-attachment without the knowledge of the twenty-five principles, then, from such non-attachment, preceded by ignorance, results absorption into the Nature. After death he is resolved into the eight primary elements, the Nature, intellect, egotism and the five subtle elements; but there is no liberation, and from there he migrates again. And so also by attachment, the result of Rajas, of the nature 'I perform a sacrifice, I give gifts and fees so that I may enjoy happiness in the world divine and human–' from such a passionate attachment proceeds worldly migration. By Power unimpediment. Power is eightfold and consists of aṇimā, minuteness, etc. From this power, the cause, results the effect, namely unimpediment, non-obstruction. In the regions of Brahman and the rest there is no obstacle to Power. By the reverse the contrary The contrary of unimpediment is obstruction. From want of power one is obstructed everywhere.

Notes

Vairāgya ; dispassion. Ajñānapūrvam, for if vairāgya and jñāna are together, then it would lead to mokṣa.

Prakṛtilayaḥ : Absorption into nature C. Merges in Primal Nature S. Dissolution of Nature D.

'Aṣṭasu prakṛtiṣu pradhānabuddhi–ahaṁkāratanmātreṣu līyate, na mokṣah tato bhūyopi saṁsarati ' G. V. V. reads bhūtendriyāṇi in place of tanmātras.

Saṁsāra : Migration, transmigration.

Rājasa rāga : rajasaḥ duḥkhatvāt saṁsārasya duḥkhahetvatā sūcitā V. Foul, disorderly passion, passionate attachment.

Aiśvarya : Power, aṣṭaguṇātmaka G.

Avighāta ; non-obstruction, unimpediment, destruction of obstacles.

Viparyāsāt tat viparyāsaḥ : opposite thereof, reverse, from the contrary.

The nimitta and the naimittikas are 16 in all, as under :—

	Cause		effect
1	Virtue	2	Elevation in the scale of being.
3	Vice	4	Degradation in the scale of being.
5	Knowledge	6	Liberation form existence.
7	Ignorance	8	Bondage, transmigration.
9	Dispassion	10	Dissolution of the subtle bodily form.
11	Passion	12	Migration.
13	Power	14	Unimpediment
15	Feebleness	16	Obstruction.

This is the tat-krama naya as seen in the different layas and in the different bandhas. These verses set about the consequences of the various dispositions, bhāvas. Release is descriminative knowledge of Spirit. According to G. the ascent is eightfold. The eight higher classes, Piśāca-rākṣasa-gandharva etc. curiously identical with eight orders of the heavenly beings of the Syrians and the Egyptians. Perhaps the idea of reward and punishment also can be read here. G. makes it clear that prakṛti-laya is not mokṣa, it being simply the dissolution of the subtle body into its constituents.

Translation

From non-attachment results merger in Prakṛti, the Primal Nature; migration is the result of passionate attachment; power assures non-obstruction; the reverse from the contrary. (45)

XLVI

एष निमित्तैः सह नैमित्तिकः षोडशविधोः व्याख्यातः, स किमात्मक इत्याह—

एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः[१] ।
गुणवैषम्यविमर्द्देन[२] तस्य[३] भेदास्तु पञ्चाशत् ॥ ४६ ॥

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१. त्रि०–पुस्तकमूले भाष्ये च '°सिद्धाख्याः ' । व०–पुस्तके तु ' सिद्ध्याख्यः ' इति भाष्य उपलभ्यते । अयमेव पाठो माठरवाचस्पत्योः संमतः ।

२. वि०–पुस्तकमूले '°मर्दात् ' । जयमङ्गलायां, माठरवृत्तौ, भाष्ये च '°मर्द्देन' ।

३. विहाय वि०–पुस्तकमूलं, वाचस्पतिमूलं च, सर्वत्रान्यत्र ' तस्य ' इत्येतदनन्तरं ' च ' इत्यधिकमुपलभ्यते ।

४६ **अन्वयः** । —विपर्ययाशक्तितुष्टिसिद्धयाख्यः एष प्रत्ययसर्गः । तस्य च गुणवैषम्यविमर्द्दात् भेदास्तु पञ्चाशत् भवन्ति ।

यथा एष षोडशविधो निमित्तनैमित्तिकभेदः[1] व्याख्यातः, **एष प्रत्ययसर्ग** उच्यते । प्रत्ययो बुद्धिरित्युक्ता, 'अध्यवसायो बुद्धिर्धर्मो ज्ञानम्' इत्यादि ।

स च प्रत्ययसर्गश्चतुर्धा भिद्यते—**विपर्ययाशक्तितुष्टिसिद्ध्याख्य**भेदात्। तत्र संशयोऽज्ञानं विपर्ययः[2] । यथा कस्यचित् स्थाणुदर्शने स्थाणुरयं पुरुषो वेति संशयः । अशक्तिर्यथा—तमेव स्थाणुं सम्यग्दृष्ट्वा संशयं छेत्तुं न शक्नोतीत्यशक्तिः एव तृतीय-स्तुष्ट्याख्यो यथा—तमेव स्थाणुं ज्ञातुं संशयितुं वा नेच्छति, किमनेनास्माकमित्येषा तुष्टिः । चतुर्थः सिद्ध्याख्यो यथा—आनन्दितेन्द्रियः स्थाणुमारूढां वल्लिं पश्यति शकुनिं वा, तस्य सिद्धिर्भवति स्थाणुरयमिति ।

एवमस्य चतुर्विधस्य प्रत्ययसर्गस्य **गुणवैषम्यविमर्द्देन**[3] **तस्य भेदास्तु पञ्चाशत्** । योऽयं सत्त्वरजस्तमोगुणानां वैषम्यो विमर्द्दः, तेन तस्य प्रत्ययसर्गस्य पंचाशद्भेदा भवन्ति । तथा क्वापि सत्त्वमुत्कटं भवति रजस्तमसी उदासीने, क्वापि रजः, क्वापि तम इति ॥ ४६ ॥

Bhāṣya

Thus the sixteen, effects with their causes, have been explained. Now are explained their nature and essence.

This aggregate of sixteen, eight causes and their eight effects, which has been already explained is called a creation of intellect. The word Pratyaya stands for Buddhi, intellect, which latter has been explained in 'Intellect is determination, virtue knowledge' etc. (verse 23). This creation of intellect is of four kinds: Ignorance, Incapacity, Contentment and Attainment. Of these Ignorance is doubt, just as when a man perceives a post and is in doubt whether it is post or a man. Incapacity is that when the post is distinctly seen and yet the man is not able to remove his doubt. The third called Contentment is that when the man is complacent and does not want to know or to be in doubt about the same post thinking 'what have to do with this'. The fourth called Attainment is that when a person with delighted senses sees a creeper twining round the

१. वि०—°नैमित्तभेदः ।
२. 'विपर्ययः' इति वि०—पुस्तके नास्ति ।
३. मम पाठः । वि०—पुस्तके तु—'मर्द्दे' ।

post or a bird perched on it and then is certain that it is a post. In this manner on account of the disparity of influence of the Guṇas, the qualities, the creation of intellect has fifty varieties. By the unequal influence of the qualities of Sattva, Rajas and Tamas, acting on this fourfold creation of intellect, there are fifty modifications of it. Among these, somewhere Sattva predominates and Rajas and Tamas are subordinate, somewhere Rajas and somewhere Tamas.

Notes

Guṇavaiṣamyavimardāt : Suppression of one or more of the constituents S. Disparity of influence of qualities C. hostile influence of modal inequalities.

tasya bhedāḥ tu pañcāśat : Its varieties are fifty in number.

Pratyayasarga : Intellectual creation, creation of the intellect, intellectual production. These are 16 : 8 causes and 8 effects. Pratīyate anena iti pratyayaḥ buddhiḥ tasya sargaḥ. V. Ṣodaśavidhaḥ nimittanaimittikabhedāt G.

Aśakti : Infirmity, karaṇavaikalyahetukā. V.

Viparyaya : Ignorance, Ajñānam avidyā V. Doubt G. whatever obstructs liberation. cf. bandho viparyayāt.

Tuṣṭi : Complacency, satisfaction.

Siddhi : Attainment, Perfection.

G. explains these four viparyaya etc. and M. also in a very crude and simple manner with reference to the perception of a post, a sthāṇu, doubt, inability to decide, indifference and correct perception.

Keith is of the view that the kārikās 46–51 are possibly later interpolations because these verses uselessly reclassify the pratyayasarga in a different manner from what is already done in the previous two kārikās and the 23rd. Keith's objections can be met by referring to two or three facts, that the Sāṁkhya kārikās contain unimportant matter like the present one and secondly, that they help us to decide the character of the Ṣaṣṭitantra and lastly these verses do throw some light on viveka.

Translation

This (the group of sixteen–eight causes and eight effects) is a creation of the intellect and is termed Ignorance, Infirmity, Contentment, and Attainment. Through the disparity of the influence of the Guṇas, the constituents, its varieties are fifty. (46)

XLVII

भेदाः कथ्यन्ते—

पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवैकल्यात् ।
अष्टाविंशतिभेदा तुष्टिर्नवधाऽष्टधा सिद्धिः ॥ ४७ ॥

४७ **अन्वयः** ।—विपर्ययभेदाः पञ्च भवन्ति, करणवैकल्यात् अशक्तिस्तु अष्टाविंशतिभेदा । तुष्टिः नवधा । सिद्धिः अष्टधा (भवति)।

पञ्च विपर्ययभेदाः । ते यथा—तमः, मोहः, महामोहः, तामिस्रः, अन्धतामिस्र इति । एषां भेदानां नानात्वं वक्ष्यतेऽनन्तरमेवेति ।

अशक्तेस्त्वष्टाविंशतिः भेदा भवन्ति, **करणवैकल्यात्** तानपि वक्ष्यामः ।

तथा च **तुष्टिर्नवधा** । ऊर्ध्वस्रोतसि राजसानि ज्ञानानि ।

तथा **अष्टविधा सिद्धिः** । सात्त्विकानि ज्ञानानि तत्रैवोर्ध्वस्रोतसि । एतत् क्रमेणैव वक्ष्यते ॥ ४७ ॥

Bhāṣya

Now the varieties are described.

Five varieties of Ignorance are Tamas, obscurity, Moha, delusion, Mahāmoha, extreme delusion, Tāmisra, gloom and Andhatāmisra, utter darkness. These will be presently explained to make the distinction clear. There are twenty-eight varieties of Incapacity due to the defects in organs and these also will be explained. Contentment is of nine kinds, the kinds of knowledge characterised by Rajas in an ascetic. Attainment is eightfold being the kinds of knowledge characterised by Sattva in an ascetic. All this will be explained in due order.

Notes

The fifty varieties are now given :—

5 of Viparyaya, 28 of Infirmity due to organic defects,
9 of Complacency and 8 of Attainment, thus in all 50.

Translation

There are five varieties of Ignorance ; of Infirmity are, through the defects of organs, twenty-eight; Complacency is nine-fold, Attainment eightfold. (47)

XLVIII

तत्र विपर्ययभेदा उच्यन्ते—

भेदस्तमसोऽष्टविधो मोहस्य च, दशविधो महामोहः ।
तामिस्रोऽष्टादशधा, तथा भवत्यन्धतामिस्रः ॥ ४८ ॥

४८ **अन्वयः** ।—तमसः भेदाः अष्टविधः मोहस्य च (अष्टविधः भेदः) महामोहः दशविधः । तामिस्रः अष्टादशधा (भवति)। तथा अन्धतामिस्रः (अष्टादशधा भवति) ।

तमसस्तावदष्टधा भेदः । प्रलयः[1] अज्ञानात् विभज्यते । सोऽष्टासु प्रकृतिषु लीयते, प्रधानबुद्ध्यहङ्कारपञ्चतन्मात्राष्टासु । तत्र लीनमात्मानं मन्यते मुक्तोऽहमिति, तमोभेद एषः ।

अष्टविधस्य मोहस्य भेदोऽष्टविध एवेत्यर्थः । यत्राष्टगुणमैश्वर्यं तत्र सङ्गादिन्द्रादयो देवा न मोक्षं प्राप्नुवन्ति । पुनश्च तत्क्षये संसरन्त्येषोऽष्टविधो मोह इति ।

दशविधो महामोहः । शब्दस्पर्शरूपरसगन्धा देवानामेते पञ्च विषयाः सुखलक्षणाः मानुषाणामप्येत एव शब्दादयः पञ्च विषयाः । एवमेतेषु दशसु महामोह इति ।

तामिस्रोऽष्टादशधा[2] । अष्टविधमैश्वर्यं, दृष्टानुश्रविका विषया दश, एतेषामष्टादशानां सम्पदमनुनन्दन्ति विपदं नानुमोदन्त्येषोऽष्टादशविधो विकल्पस्तामिस्रः ।

तथा तामिस्रमष्टगुणमैश्वर्यं, दृष्टानुश्रविका दश विषयाः, **तथाऽन्धतामिस्रोऽप्यष्टादशभेद एव** । किन्तु विषयसम्पत्तौ सम्भोगकाले य एव म्रियते, अष्टगुणैश्वर्याद्वा भ्रश्यते, ततस्तस्य महद्दुःखमुत्पद्यते, सोऽन्धतामिस्र इति । एवं विपर्ययभेदास्तमःप्रभृतयः पञ्च प्रत्येकं भिद्यमानाः द्विषष्टिभेदाः संवृत्ता इति ॥ ४८ ॥

Bhāṣya

The varieties of Ignorance are now explained.

Obscurity is eightfold : final dissolution is so distinguished through ignorance; as when a person thinks that the Spirit merges into the eight forms of Prakṛti, the five subtle ele-

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१. 'मलः' इति पठनीयम् ? । अत्र माठरवृत्तिर्द्रष्टव्या । तमसः-पर्यायवाची मलशब्दः ।

२. 'अष्टादशधा' इति ब०–पुस्तके नास्ति ।

ments, egotism, intellect, and the Prakṛti, and thence concludes himself to be liberated : this is eightfold Obscurity. The eightfold Delusion has eight varieties. Power is eightfold and gods like Indra and the rest on account of attachment to this eightfold Power do not get liberation; but after the loss of this power they migrate. This is eightfold Delusion. Extreme Delusion is of ten kinds. Sound, touch, form, taste and smell are the five objects of enjoyment for the gods, sources of happiness; and these again are the five objects of enjoyment, sound and the rest for men also. In this way with reference to these ten is the tenfold Extreme Delusion. The Gloom is eighteenfold, for Power is eightfold and the objects of enjoyment, human and divine, are ten, these make up eighteen. People rejoice in the enjoyment of these eighteen and grieve for the want of these, and from this arises the eighteenfold Gloom. Utter Darkness has, in a like manner, eighteen varieties originating with the eightfold power and the ten objects of enjoyment, human and divine; but it consists of the profound grief felt by one who dies amidst the abundance of sensual pleasures in the very season of enjoyment, or who falls from the command of power : that is Utter Darkness. In this manner the five varieties of Ignorance viz., Obscurity and the rest are severally subdivided making sixtytwo varieties.

Notes

The five varieties of Ignorance are first taken up for discussion; they are tamas, moha, mahāmoha, tāmisra and andha-tāmisra. The Yoga system also recognises these but there the names are avidyā, asmitā, rāga, dveṣa and abhiniveśa.

Of these again Tamas is seen to be of eight types–identification of the Self with one of the eight Prakṛtis (Aṣṭāsu prakṛtiṣu līyate G) Pradhāna, Buddhi, Ahaṁkāra and the Pañca tanmātras. Avyakta-mahat-ahaṁkāra-pañcatanmātreṣu anātmasu ātmabuddhiḥ tataḥ aṣṭavidhaviṣayatvāt tasya aṣṭavidhatvam V.

Moha also is aṣṭavidha. It is the love of the eight siddhis–aṇimā, laghimā, mahimā etc. aṣṭaguṇam aiśvaryam tatra saṁgaḥ G. aṣṭavidha-aiśvarya-viṣayatvāt aṣṭavidhaḥ. V.

Mahāmoha is attachment to the objects of sense. It is daśavidha, for the objects, śabda, rasa, rūpa, gandha and sparśa are 5. Divya and adivya varieties would make them ten. So V. daśavidheṣu viṣayeṣu rañjanīyeṣu rāgaḥ G. also speaks of ten as 5 devānām and 5 mānuṣāṇām.

Tāmisra is also aṣṭādaśadhā since the śabda, sparśa etc. are 10 being of the divya and the adivya type and the siddhis are 8.

Andhatāmisra is also aṣṭādaśadhā in the same manner, but in addition there is the constant fear of loss of the objects of sense. Gods are afraid of Demons and men are in their turn afraid of Death.

All these varieties imply ignorance of Self and love of the pleasures of senses and of power. The Pātañjala Yoga calls these as the Pañca-kleśas. As has been observed by V. all the viparyayas excepting Avidyā affect the gods but Avidyā is important and affects only the human beings.

Translation

The varieties of Obscurity are eightfold, as also those of Delusion. Extreme Delusion is tenfold; Darkness is eighteenfold and so is Utter Darkness. (48)

XLIX

अशक्तिभेदाः कथ्यन्ते—

एकादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा ।
सप्तदश वधा बुद्धेर्विपर्ययात् तुष्टिसिद्धीनाम् ॥ ४९ ॥

४९ **अन्वयः** ।—बुद्धिवधैः सह एकादश इन्द्रियवधाः अशक्तिः उद्दिष्टा । तुष्टिसिद्धीनां विपर्ययात् बुद्धेः सप्तदश वधाः (भवन्ति) ।

'भवन्त्यशक्तेश्च करणवैकल्यादष्टाविंशतिभेदाः[1]' इत्युद्दिष्टम् । तत्र **एकादशेन्द्रियवधाः**—बाधिर्यम्, अन्धता, प्रसुप्तिः, उपजिह्विका[2], घ्राणपाकः, मूकता, कुणित्वं, खाञ्ज्यं, गुदावर्तः, क्लैब्यं, उन्माद इति ।

सह बुद्धिवधैरशक्तिरुद्दिष्टा । ये बुद्धिवधास्तैः सह अशक्तेरष्टाविंशतिभेदा भवन्ति ।

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१. ब०–टिप्पणी–'पूर्वकारिकायामशक्तेरिति षष्ठयन्तोऽष्टाविंशति भेदाः इति प्रथमाबहुवचनान्तश्च पाठ एतद्व्याख्यात्राभिप्रेतः, पूर्वत्रापि तथैव व्याख्यातत्वात्।

२. वि०–उपह्विका ।

सप्तदश वधा बुद्धेः । सप्तदश वधास्ते तुष्टिभेदासिद्धिभेदवैपरीत्येन । तुष्टिभेदा नव, सिद्धिभेदा अष्टौ ये ते, विपरीतैः सह एकादश वधाः[1], एवमष्टाविंशतिविकल्पा अशक्तिरिति ।

विपर्ययात् तुष्टिसिद्धीनामेव[2] भेदक्रमो द्रष्टव्यः ॥ ४९ ॥

Bhāṣya

The varieties of Incapacity are now explained.

It has been already said (in verse 47) that there are twenty-eight varieties of Incapacity due to the defect of organs. The injuries of the eleven organs are: deafness, blindness, paralysis, loss of taste, loss of smell, dumbness, mutilation, lameness, constipation, impotence and insanity: These along with those of intellect are described as Incapacity. Along with the injuries of intellect, the varieties of Incapacity are twenty-eight. Seventeen are the injuries of intellect. These Seventeen varieties result from the inversions of the varieties of Contentment and Attainment. The varieties of Contentment are nine and those of Attainment are eight; along with the inversions of these, the injuries of the eleven organs constitute the twenty-eight varieties of Incapacity.

The order of varieties is to be observed as laid down before (verse 49).

Notes

The persent Kārikā takes up the discussion of the Aśakti Vadha is depravity, destructive injuries. These are of the 11 organs and also of the Intellect. These latter are 17, so in all 28 as stated in Kārikā 47, aṣṭāviṁśati bhedāḥ.

Each of the 11 organs may fail in its function, and since these senses are but the channels to the Intellect, their faults are naturally the faults of the Intellect also. Deafness, blindness, paralysis, idiocy are such destructive injuries, as these disable the senses to carry out their functions. The 17 infirmities of the Buddhi itself directly, not belonging to it through the senses, are the failures of the 9 Tuṣṭis and the 8 Siddhis.

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१. वि०–°दशाविधाः ।
२. वि०–सिद्धितुष्टीनामेव ।

It should be noted that the Indriyavadha cannot properly be regarded as a Pratyaya-sarga. It can be looked upon as Ahaṁkārasarga. But since Ahaṁkāra itself is a Pratyayasarga the Indriyavadha can be so regarded indirectly.

Translation

Defects of the eleven organs, together with the defects of the intellect, are said to constitute Incapacity. Defects of the intellect are seventeen resulting from the reversal of Contentment and Attainment. (49).

L

तत्र तुष्टिर्नवधा कथ्यते ।

आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।
बाह्या विषयोपरमात् पञ्च, नव तुष्टयोऽभिहिताः[1] ॥ ५० ॥

५० **अन्वयः** ।—आध्यात्मिक्यः (तुष्टयः) प्रकृत्युपादानकालभाग्याख्या चतस्रः । विषयोपरमात् बाह्याः पञ्च (इति) नव तुष्टयः अभिहिताः ।

आध्यात्मिकश्चतस्रः तुष्टयः । अध्यात्मनि भवा आध्यात्मिकाः, ताश्च **प्रकृत्युपादानकालभाग्याख्याः** । तत्र प्रकृत्याख्या—यथा कश्चित् प्रकृतिं वेत्ति तस्याः सगुणत्वनिर्गुणत्वं च, तेन तत्त्वं तत्कार्यं विज्ञायैव केवलं तुष्टस्तस्य नास्ति मोक्षः,—एषा प्रकृत्याख्या । उपादानाख्या—यथा कश्चिदविज्ञायैव तत्त्वान्युपादानग्रहणं करोति, त्रिदण्डकमण्डलुविविदिकाभ्यः[2] मोक्ष इति, तस्यापि नास्ति मोक्ष इति[3] एषा उपादानाख्या । तथा कालाख्या—कालेन मोक्षो भविष्यतीति किं तत्त्वाभ्यासेन, इत्येषा कालाख्या तुष्टिः, तस्य नास्ति मोक्ष इति । तथा भाग्याख्या—भाग्येनैव मोक्षो भविष्यतीति भाग्याख्या । चतुर्धा तुष्टिरिति ।

बाह्या विषयोपरमाच्च पञ्च । बाह्यास्तुष्टयः पञ्च विषयोपरमात् । शब्दस्पर्शरूपरसगन्धेभ्य उपरतोऽर्जनरक्षणक्षयसंगहिंसादर्शनात् । वृद्धिनिमित्तं पाशुपाल्यवाणिज्यप्रतिग्रहसेवाः कार्याः, एतदर्जनं दुःखम् । अर्जितानां रक्षणे दुःखम् । उपभोगात् क्षीयत इति क्षयदुःखम् । तथा विषयोपभोगसंगे कृते नास्तीन्द्रियाणामुपशम इति सङ्गदोषः । तथा नाऽनुपहत्य भूतान्युपभोग इति हिंसादोषः । एवमर्जनादिदोषदर्शनात् पञ्चविषयोपरमात् पञ्च तुष्टयः ।

एवमाध्यात्मिकबाह्यभेदात् **नव तुष्टयः** । तासां नामानि शास्त्रान्तरे प्रोक्तानि—अंभः, सलिलम्, ओघः, वृष्टिः, सुतम्, पारम्, सुनेत्रम्, नारीकम्, अनुत्तमाम्भसिक-

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१. वा०–°भिमताः । २. ब–°विविदिषाभ्यः । संशयितोऽत्र पाठः ।
३. 'मोक्ष इति' इति वि०पुस्तके नास्ति ।

मिति। आसां तुष्टीनां विपरीता अशक्तिभेदाद् बुद्धिवधा भवन्ति। तद्यथा—अनम्भः, असलिलम्, अनोघ इत्यादिवैपरीत्याद् बुद्धिवधा इति॥ ५०॥

Bhāṣya

Now is described the ninefold Contentment :—

Internal contentment is of four kinds. These are called ādhyātmika because these reside in the self : these are Nature, Means, Time and Luck. Of these the Nature contentment is that when a man understands what the Nature is, its being with or without qualities and then remains satisfied with the knowledge of the principle of Nature and its effects; for he does not get liberation—this is Nature contentment. The means contentment is that when a man, without knowing the principles proceeds to collect the external means like the triple staff, the water-pot and vividikā, other things required by the ascetics and remains satisfied with these means. Liberation is not for him also. This is the Means contentment. The Time contentment is that when a man thinking that liberation will come by Time, remains satisfied with this attitude and thinks 'what is the use of the study of the principles'. Liberation is not for him. This is Time contentment. The Luck contentment is that when a man thinks that liberation will come through luck and rests contented. This is Luck contentment. Thus Contentment is fourfold.

External contentment is of five kinds and these arise from the aversion from the objects of the senses. A man turns away from the enjoyments of sound, touch, form, taste and smell, realizing that there is the evil attached to these, namely, of acquisition, protection, waste, attachment and injury. For the increase in one's prosperity one has to toil hard in pasturing the cattle, carrying on the trade, accepting gifts and engaging in service; these are the troubles in acquisition. There is trouble in protecting what has been acquired. Enjoyment produces reduction and consequent waste, so this is trouble of waste. Again, the senses never have any satisfaction after their contact with the object of enjoyment and this is the trouble in contact. In the same manner there cannot be any enjoyment without causing injury to the living beings, so this is the trouble from injury. Thus, these are the five external

contentments that arise on account of the realization of the troubles of acquisition etc., and cessation from the objects of senses.

Thus, the contentments are nine because of their internal and external varieties. In other works these contentments are differently named as : Aṁbhas, Salilam, Ogha, Vṛṣṭi, Sutamas, Pāra, Sunetra, Nārīka and Anuttamāmbhasika. From the inversion of these kinds of contentment, constituting the varieties of disability, the injuries to intellect arise. The injuries of intellect as a result of these inversions are called Anaṁbhas, Asalila, Anogha etc.

Notes

The nine kinds of Tuṣṭi are now taken up for discussion. It has to begin with two varieties, Ādhyātmika, internal and Bāhya, external.

Of these the Ādhyātmika, concerning the Self, is fourfold: Relating to Prakṛti, Nature, 2 Upādāna, Means, 3 Kāla, Time and 4 Bhāgya, Luck. This is called Contentment, Tuṣṭi, for here the self is known as the not-self and no effort is made for securing its release.

Prakṛti tuṣṭi is reliance on the Nature to bring about release through discriminative knowledge. V. names it as aṁbhaḥ Upādāna tuṣṭi is the reliance on renunciation to bring about the release and V. names this as Salila. The third is the Kāla tuṣṭi, the view that Time will bring about release in due course irrespective of the Nature and the Means. V. has the name Megha or Ogha for this tuṣṭi. The fourth is the Bhāgya tuṣṭi according to which it is the Luck that will bring about the release and V. has the additional name as Vṛṣṭi.

V. understands Ādhyātmika as concerning self while G. as internal. STV. follows G. as the word Ābhyantarya would indicate. The intended contrast with Bāhya also would favour G. Ākhya : related to, termed.

The Bāhya tuṣṭi is due to Viṣayoparama, abstinence from the fivefold sense objects, śabda, rasa, rūpa etc. The tuṣṭis are five in number since the objects are five. The other view regarding the five tuṣṭis is that they depend on the perceiving of five faults of the objects, Arjana, Rakṣaṇa,

Kṣaya, Bhoga and Hiṁsā, i. e. their doṣa-darśana. V. gives the other names as Pāram, Supāram, Pārapāram, Anuttamāṁbhaḥ and Uttamāṁbhaḥ.

These are in short abstinences from the five kinds of the sensuous pleasure, not from a right idea of their obstructive nature, but merely from a desire to avoid trouble and anxiety which they may cause by the indulgence in them. No explanation is available for the alternative terms given by V. These alternative names are also variously given as sutamaḥ, pāram, sunetram, nārīkam and anuttamāṁbhasikam G. tāram, sutāram, sunetram, sumāricam, uttamāṁbhasikam M; sutāram, supāram, anuttamāṁbham, uttamāṁbham Jayam : a fact which indicates the uncertain nature of these names. Ramavatara Sharma tries to find out some meaning in these terms but the attempt is not quite convincing.

Translation

Nine are the forms of Contentment : the four concerning the self, internal and known as Nature, Means, Time and Luck; and the five external ones, resulting from the abstinence from enjoyment of objects. (50)

LI

सिद्धिरुच्यते—

ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।
दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥ ५१ ॥

५१ अन्वयः ।—ऊहः शब्दः अध्ययनं त्रयः दुःखविघाताः सुहृत्प्राप्तिः दानं च (इति) अष्टौ सिद्धयः । सिद्धेः पूर्वः त्रिविधः अङ्कुशः ।

ऊहो यथा कश्चिन्नित्यमूहते—किमिह सत्यं, किं परं, किं नैःश्रेयसं, किं कृत्वा[1] कृतार्थः स्याम्—इति चिन्तयतो ज्ञानमुत्पद्यते प्रधानादन्य एव पुरुष इति, अन्या बुद्धिः, अन्योऽहङ्कारः, अन्यानि तन्मात्राणीन्द्रियाणि पञ्च महाभूतानीत्येवं तत्त्वज्ञानमुत्पद्यते येन मोक्षो भवति । एषा ऊहाख्या प्रथमा सिद्धिः ।

तथा शब्दज्ञानात् प्रधानपुरुषबुद्ध्यहङ्कारतन्मात्रेन्द्रियपञ्चमहाभूतविषयं ज्ञानं भवति, ततो मोक्ष इत्येषा **शब्दाख्या** सिद्धिः ।

१. 'कृत्वा' इति वि०–पुस्तके नास्ति ।

अध्ययनाद् वेदादिशास्त्राध्ययनात् पञ्चविंशतितत्त्वज्ञानं प्राप्य मोक्षं याति[1], इत्येषा तृतीया सिद्धिः ।

दुःखविघातत्रयम्[2] । आध्यात्मिकाधिभौतिकाधिदैविकदुःखत्रयविघाताय गुरुं समुपगम्य तत उपदेशान्मोक्षं याति । एषा चतुर्थी सिद्धिः । एवैव दुःखत्रयभेदात् त्रिधा कल्पनीया । इति षट् सिद्धयः ।

तथा **सुहृत्प्राप्तिः** । यथा कश्चित् सुहृज्ज्ञानमधिगम्य मोक्षं गच्छति । एषा सप्तमी सिद्धिः ।

दानम् । यथा कश्चिद्भगवतां प्रत्याश्रयौषधित्रिदण्डकुण्डिकादीनां ग्रासाच्छादनादीनां च दानेनोपकृत्य, तेभ्यो ज्ञानमवाप्य मोक्षं याति । एषा अष्टमी सिद्धिः ।

आसामष्टानां सिद्धीनां शास्त्रान्तरे संज्ञाः कृताः—तारम्, सुतारम्, तारतारम्, प्रमोदम्, प्रमुदितम्, प्रमोदमानम्, रम्यकम्, सदाप्रमुदितमिति । आसां विपर्ययात् बुद्धेर्वधा ये विपरीतास्त अशक्तौ निक्षिप्ताः । यथा-अतारम्, असुतारम्, अतारतारम्—इत्यादि द्रष्टव्यम् ।

अशक्तिभेदा अष्टाविंशतिरुक्ताः । ते-सहबुद्धिवधैरेकादशेन्द्रियवधा इति । तत्र तुष्टिविपर्यया नव, सिद्धीनां विपर्यया अष्टौ—एवमेते सप्तदश बुद्धिवधाः । एतैः सहेन्द्रियवधाः, अष्टाविंशतिरशक्तिभेदाः पश्चात् कथिता इति विपर्ययाशक्तितुष्टिसिद्धीनामेवोद्देशो निर्देशश्च कृत इति ।

किं चान्यत्, **सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः** । सिद्धेः पूर्वा या विपर्ययाशक्तितुष्टयस्ता एव सिद्धरङ्कुशः, तद्भेदादेव त्रिविधः । यथा हस्ती गृहीताङ्कुशेन वशो भवति, एवं विपर्ययाशक्तितुष्टिभिर्गृहीतो लोकोऽज्ञानं प्राप्नोति । तस्मादेताः परित्यज्य सिद्धिः सेव्या । ससिद्धेस्तत्त्वज्ञानमुत्पद्यते । तस्मात्[3] मोक्ष इति ॥ ५१ ॥

Bhāṣya

Now Attainment is described.

Reasoning is that as when a person always reasons : What is the Truth here ? What is the future ? What is the highest good ? How may I attain the goal of my existence ? From reflecting in this manner, the knowledge is acquired that the Spirit is different from the Nature; that intellect, egotism, the subtle elements, the senses, the gross elements—all these are several and distinct. In this manner the knowledge of the principles

१. ब०–प्राप्यते । 'मोक्षं याति' इति ब०–पुस्तके नास्ति ।
२. एष एव भाष्यसम्मतः पाठ इति प्रतिभाति ।
३. वि०–तत् ।

arises by which the liberation is attained. This is the first kind of Attainment called Reasoning. From the knowledge obtained by oral instruction, by hearing, proceeds knowledge of the nature, intellect, egotism, the subtle elements, the senses and the gross elements; whence liberation ensues. This is the Attainment known as Oral instruction or Hearing. From a study of the Vedas and other sacred writings, knowledge of the twenty-five principles is acquired and thereby one obtains salvation. So this i.e. Study is the third Attainment. Prevention of the three kinds of pain is the fourth Attainment and this consists in attending a teacher, with salvation in view, and liberation is derived from his counsel and instruction. This Attainment is threefold in view of the three kinds of pain and therefore with the preceding three Attainments makes six Attainments. When a person attains liberation through knowledge secured from a friend, that is the seventh Attainment known as the Intercourse of Friends. Gift is that when a person helps holy men by making gifts of dwelling, medicine, triple staff, bowl, food, clothes, and the rest to them and receiving knowledge from them attains salvation. This is the eighth Attainment known as Gift. In other books these eight Attainments are differently termed as:—Tāra, Sutāra, Tāratāra, Pramoda, Pramodamāna, Ramyaka and Sadāpramudita. The injuries of intellect arising from the inversions of these Attainments are included under Incapacity. They are Atāra, Asutāra, Atāratāra and so on.

The varieties of Incapacity are given as twenty-eight. These are the injuries of intellect along with the injuries to the eleven organs. The injuries of intellect are seventeen; these being the nine inversions of complacency and eight inversions of Attainments. Along with these the injuries of eleven organs, therefore eleven, make up the twenty-eight varieties of Incapacity already mentioned. In this manner have been stated and explained the varieties of Ignorance, Infirmity, Complacency and Attainment.

Again, these mentioned before, are the threefold curb on Attainment. Ignorance, Incapacity and Complacency, which are mentioned before Attainment (in verse 46) are the curb and are threefold because of their being of three sorts. As an

elephant is kept in check when restrained by a goad, a curb, so restrained by Ignorance, Incapacity and Complacency, the world suffers from Ignorance. Therefore, abandoning these, Attainment only is to be pursued. One who has Attainments gets knowledge and from that knowledge liberation.

Notes

Siddhayo aṣṭau : the Attainments are eight.

Aṁkuśaḥ trividhaḥ : The Pūrva, that is mentioned earlier, the Viparyaya, Aśakti and Tuṣṭi are the threefold curb on the Attainments.

Uha : Use of reasoning, stārastāram V. sāṁkhyatattva-jñānalābhaḥ G. anyaḥ puruṣaḥ iti. G.

Sabda : Oral instruction. Sutāram V. Pradhāna-pañca-mahābhūtajñāna G.

Adhyayana : study. tāram V. Pañcaviṁśatitattvajñāna G. Trayaḥ duḥkhavighātaḥ : the threefold suppression of the threefold misery. Pramoda-mudita-modamānaḥ V. Ādhyāt-mika-ādhibhautika-ādhidaivika-duḥkhatrayaghātaḥ G. The YD explains the curious terms used by Gauḍapāda as follows : tārayati saṁsāra-arṇavāt iti tārakam; sukhamanena adyatvepi bhavasaṅkaṭāt taranti iti sutāram; nivṛttaroga hi prāṇinaḥ pramodante iti pramodam; anudvigno hi pramudita iti pramuditam; ramyo hi loke sanmitrasaṁparkaḥ, tasya saṁjñāyām ramyameva ramyakam etc.

Suhṛtprāpti : intercourse of friends. Ramyakam V.

Dāna : Purity. Dāipa śodhane V. sadāmuditam. G. understands it as charity.

All these siddhis are of two classes, the principal, mukhyāḥ and subordinate, gauṇyaḥ. The principal are the threefold suppression of the misery, pramoda, mudita and modamāna. These result from the attainment of the other siddhis which between themselves are causally related, hetuhetumattayā vyavasthitāḥ; Adhyayana, Śabda, Uha and Suhṛt-prāpti. Dāna is the sequel, consequence of these subsidiary, subordinate siddhis. Another way to understand these siddhis is that Ūha is knowledge secured by independent reasoning, Śabda is

hearing exposition of Sāṁkhya philosophy, Adhyayana is a study of the Sāṁkhya, Dāna is making gifts and Suhṛt-prāpti is the getting of knowledge from one's philosopher friends. V. has given these two interpretations. The first interpretation as favoured by the Kaumudi is logical while the second as favoured by the Jayamaṅgalā is more natural.

Aṅkuśa : it is something that prevents or checks attainment and so is to be avoided. V. has siddhikāraṇānam nivārakatvāt. G. observes etāḥ parityajya siddhiḥ sevyā.

It is really significant that Uha, Reasoning has been by Kapila and Iśvarakṛṣṇa given the first place in the siddhis, for Kapila thinks that it is capable of finding out truth. The Vedas have a subordinate place in this matter. The word Aṅkuśa is rather vague as it can either mean 'something that prevents, nivāraka' as V. understands, or it may also mean 'attractive' preraka or goading, ākarṣaka as Vijñānabhikṣu understands, for indeed the Aṅkuśa in the case of the elephant serves this double purpose. It may be that Iśvarakṛṣṇa has used the word having in mind the double function of Uha, Śabda and Adhyayana. Sovani would object to the siddhis being regarded as the aṅkuśas.

Translation

Reasoning, oral instruction from a teacher, study, three suppressions of the threefold misery, intercourse of friends and purity (or gift) are the eightfold Attainments. The forementioned three, Infirmity, Ignorance and Complacency, are the curbs on Attainment. (51)

LII

अथ यदुक्तं "भावैरधिवासितं लिङ्गम्" तत्र भावा धर्मादयोऽष्टावुक्ता बुद्धिपरिणामाः, विपर्ययाशक्तितुष्टिसिद्धिपरिणताः। स भावाख्यः प्रत्ययसर्गः। लिङ्गं च तन्मात्रसर्गश्चतुर्दशभूतपर्यन्त उक्तः। तत्रैकेनैव सर्गेण पुरुषार्थसिद्धौ किमुभयविधसर्गेणेत्यत आह–

न विना भावैर्लिङ्गं न लिङ्गेन भावनिर्वृत्तिः।
लिङ्गाख्यो भावाख्यस्तस्माद् द्विविधः प्रवर्तते सर्गः॥ ५२॥

५२ अन्वयः।—भावैः विना लिङ्गं न, लिङ्गेन विना भावनिर्वृत्तिः न (भवति)। तस्मात् लिङ्गाख्यः भावाख्यः (च) द्विविधः सर्गः प्रवर्तते।

भावैः प्रत्ययसर्गै**र्विना** लिङ्गं न, तन्मात्रसर्गो न, पूर्वपूर्वसंस्कारादृष्टकारितत्वादुत्तरोत्तरदेहलम्भस्य।

लिङ्गेन तन्मात्रसर्गेण च **विना भावनिर्वृत्तिर्न,** स्थूलसूक्ष्मदेहसाध्यत्वाद्धर्मादेः। अनादित्वाच्च सर्गस्य बीजाङ्कुरवदन्योन्याश्रयो[1] न दोषाय, तत्तज्जातीयापेक्षित्वेऽपि[2] तत्तद्व्यक्तीनां परस्परानपेक्षितत्वात्। तस्मात् **भावाख्यो लिङ्गाख्यश्च द्विविधः प्रवर्तते सर्ग** इति॥ ५२॥

Bhāṣya

It was stated before (verse 40) that the subtle body migrates, invested with dispositions. Those dispositions were said to be eight, Virtue and the rest, and to be the modifications of intellect and which are again further modified as Ignorance, Incapacity, Complacency and Attainment. All this has been described, as the creation of intellect and known as 'dispositions'. The Liṅga, the subtle body, has also been mentioned as the creation of the subtle elements and extending throughout the fourteen sorts of created beings. It then becomes a question, whether the purpose of the Spirit is accomplished by one kind of creation, or by both? This is next explained.

Without dispositions, without intellectual creations, there can be no Liṅga, the creation of the subtle elements, the subtle person. Because every successive body is acquired by the impressions of the actions performed in the previous births. Similarly, without the Liṅga, the creation of subtle elements, there can be no elaboration and gratification of the dispositions; because Virtue and the rest can be acquired by the formation of the subtle and the gross bodies. This mutual dependence of these two creations, like that of the seed and the sprout, is not a fault, for the creation is beginningless; and again, because the different individuals do not stand in need of mutual dependence though the species do. Therefore, the twofold creation proceeds, namely, that of Liṅga and that of the dispositions.

Notes

Bhāvāḥ : Dispositions, G. as pratyaya-sarga. Candrikā as the sensible objects.

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१. वि०—बीजाङ्कुरवदन्योन्याश्रयौ। २. वि०—°पेक्षितत्वेऽपि।

Liṅga : Subtle elements. Tanmātra-sarga. G. V. Personal creation. Candrikā as Indriya vargaḥ.

Nirvṛttiḥ : Elaboration.

Liṅgākhya-sarga. Elemental creation. Bhāvākhya-sarga is the intellectual creation.

Though the development of the dispositions up to attainment is complete in itself, yet it needs the other counterpart of the Liṅga. Perfection is to come through the enjoyment, which in its turn requires the objects to be enjoyed and also a body to enjoy with. The senses are necessary for enjoyment. Thus Bhāva requires Liṅga-tanmātra. Colebrooke and Wilson translate nivṛttiḥ as nivṛttiḥ and thus instead of the development of the Bhāvas, speak here about the pause, the cessation of the bhāvas, an unnatural way of understanding the Kārikā. The purport of the verse is to declare the beginninglessness of the world, as G. has very correctly pointed out, the Anāditva and the Bījāṁkuratva. It is significant that V. agrees with him.

The subtle body migrates invested with the bhāvas-Kārikā 40-and the bhāvas have been narrated in 43. The effects of these dispositions, the consequence of Virtue and its opposite, Vice can be manifested only in a bodily state, so the intellectual creation requires personal creation, hence the double creation spoken of here. The soul *per se* knows nothing of virtue and vice; each is possible only by its union with the subtle body, the Liṅga and the grosser uterine body. On the otherhand, but for the necessity of these conditions, there would be no occasion for the Liṅga. Some commentators take Liṅga as Buddhi and Bhāvas as its conditions. Really, the Liṅga, though of intellect and the internal organs, is yet something different from them; further it is conditioned by previous life. V. has brought out the full significance of this discussion in his Tanmātra-sargasya puruṣārtha-sādhana-svarūpatvam na pratyaya-sargāt vinā, evam pratyaya-sargasya puruṣārtha-sādhanasvarūpatvam na tanmātrasargāt ṛte iti ubhayathā sargapravṛttiḥ. The word Liṅga is understood variously : by V. as word and the rest the twofold body and bhāva as thirteen karaṇas; by G. as tanmātrasarga up to the fourteen bhūtas; by Candrikā, as the non-visible group of mahat etc., by Māṭhara as Sūkṣma-śarīra and the thirteen karaṇas and by Vijñānabhikṣu as Buddhi and bhāva as the conditions of the Buddhi.

Translation

There would be no subtle elements without dispositions and there would be no elaboration of dispositions without subtle elements. Creation, therefore, proceeds in two ways, the elemental and the intellectual. (52).

LIII

किं चान्यत्—

अष्टविकल्पो दैवस्तैर्यग्योनश्च पञ्चधा भवति ।
मानुषश्चैकविधः समासतोऽयं त्रिधा सर्गः[1] ॥ ५३ ॥

५३ **अन्वयः** ।—दैवः (सर्गः) अष्टविकल्पः । तैर्यग्योनश्च (सर्गः) पञ्चधा भवति । मानुषः सर्गश्च एकविधः (इति) अयं समासतः भौतिकः सर्गः ।

तत्र दैवमष्टप्रकारम्—ब्राह्मं, प्राजापत्यं, सौम्यं, ऐन्द्रं, गान्धर्वं, याक्षं, राक्षसं, पैशाचमिति । पशुमृगपक्षिसरीसृपस्थावराणि भूतानि, एवं पञ्चविधस्तैरश्चः । मानुषयोनिरेकैव । इति चतुर्दश भूतानि ॥ ५३ ॥

Bhāṣya

The divine is of eight varieties : Brāhma, Prājāpatya, Saumya, Aindra, Gāndharva, Yākṣa, Rākṣasa and Paiśāca. Animals, deer, birds, reptiles and immovable substances-this is the fivefold subhuman. There is only one human race. These are the fourteen varieties of living beings.

Notes

This verse discusses the Bhautika sarga, the elemental creation.

Daivaḥ aṣṭavikalpaḥ : Divine order of eight kinds, Brāhma, Prājāpatya, Saumya (paitrya V.), Aindra, Gāndharva, Yākṣa, Rākṣasa and Paiśāca.

Tairyagyonaḥ pañcadhā : Subhuman, non-erect, horizontal beings are five, Paśu, cattle, Mṛga, wild beasts, Pakṣi, birds, Sarīsṛpa, reptiles and Sthāvara, immovable objects.

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१. पाठोऽयं जयमङ्गलामाठरवृत्तिवाचस्पतिमिश्रसंमतः । वि०—पुस्तके तु—
अष्टं विकल्पं दैवं तैर्यग्योनं पंचधा भवति ।
मानुष्यं त्वेकविधं समासतोऽयं त्रिधा सर्गः ॥

Mānuṣaḥ ekavidhaḥ : Castes do not create distinctions in physical conformation as V. puts is saṁsthānasya aviśeṣāt.

G. speaks of the fourteen classes of beings as given here 8, 5 and 1 making the 14.

This bhautika sarga may be regarded as the phase of the Liṅga sarga. Jayamaṅgalā and Māṭhara suggest it to be a third sarga in addition to the two spoken of in the last Kārikā.

Translation

The elemental creation, in brief, consists of the eightfold divine order, the fivefold sub-human creation and the human order of only one variety. (53)

LIV

त्रिष्वपि लोकेषु गुणत्रयमस्ति, तत्र कस्मिन् किमधिकमित्युच्यते[1]—

ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः ।
मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः[2] ॥ ५४ ॥

५४ **अन्वयः** ।—ऊर्ध्वं सत्त्वविशालः सर्गः, मूलतश्च तमोविशालः (सर्गः), मध्ये रजोविशालः (सर्गः) (इति) ब्रह्मादिस्तम्बपर्यन्तः (सर्गः) ।

ऊर्ध्वमिति । अष्टसु देवस्थानेषु **सत्त्वविशालः**, सत्त्वविस्तारः, सत्त्वोत्कट ऊर्ध्वसत्त्व इति । तत्रापि रजस्तमसी स्तः ।

तमोविशालो मूलतः । पश्वादिषु स्थावरान्तेषु सर्वः **सर्ग**स्तमसाधिक्येन व्याप्तः । तत्रापि सत्त्वरजसी स्तः ।

मध्ये, मानुषे[3] **रज** उत्कटम् । तत्रापि सत्त्वतमसी विद्येते । तस्माद् दुःखप्राया मनुष्याः ।

एवं **ब्रह्मादिस्तम्बपर्यन्तः**, ब्रह्मादिस्थावरान्त इत्यर्थः । अभौतिकः सर्गः, लिङ्गसर्गः, भावसर्गः, भूतसर्गः, दैवमानुषतैर्यग्योनाः[4], इत्येष प्रधानकृतः षोडशविधः[5] सर्गः ॥ ५४ ॥

Bhāṣya

In all the three worlds the three Guṇas pervade. What is supreme in which, is now explained :

१. 'वि०—°धिकमुच्यते । '
२. '°पर्यन्तम्' इति वि०–पुस्तकमूलधृतः पाठस्तु प्रामादिकः, भाष्यविरोधात् ।
३. वि०—मानुष्ये । ४. वि०—°तैर्यग्योनयः । ५. वि०—षोडशः

Above i. e. in the eight regions of the gods there is the prevalence of Sattva, the excessiveness or predominance of Sattva. Of course, even there Rajas and Tamas are present. Below, the creation is full of darkness. From animals down to immovable substances, the entire creation is pervaded by Tamas in excess. Even here Sattva and Rajas are present. In the midst i. e. in human creation the Rajas dominates. Even here Sattva and Tamas are present, hence men for the most part suffer pain. Such is the world from Brahmā to a stock ; from Brahmā to immovable things. Thus non-elemental creation, creation of the subtle elements, creation of the dispositions, creation of the gross elements and the divine, human and sub-human creations form the sixteen varieties of creation produced by the Nature.

Notes

Brahmādistambaparyantaḥ : From Brahmā down to the blade of grass.

Viśāla : refers to the predominance.

Urdhvaḥ : Worlds above, aṣṭasu devasthāneṣu G. Dyuloka to the Satyaloka V. Here Sattva dominates.

Mūlataḥ : The Lower Order, of Paśu and Sthāvara G. V. Here Tamas dominates.

Madhya : This the middle universe of the human beings where Rajas dominates. G. Vijñānabhikṣu.

Translation

There is predominance of Sattva in the worlds above ; below the creation is full of Darkness. In the middle Rajas dominates. This is so from Brahmā down to a blade of grass (54).

LV

तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः ।
लिङ्गस्याविनिवृत्तेः, तस्माद् दुःखं स्वभावेन ॥ ५५ ॥

५५ **अन्वयः** ।—तत्र चेतनः पुरुषः लिङ्गस्य अविनिवृत्तेः जरामरणकृतं दुःखं प्राप्नोति । तस्मात् दुःखं स्वभावेन ।

तत्रेति । तेषु देवमानुषतिर्यग्योनिषु **जराकृतं मरणकृतं** चैव **दुःखं चेतनः** चैतन्यवान् **पुरुषः प्राप्नोति**, न प्रधानं, न बुद्धिः, नाहङ्कारः, न तन्मात्राणीन्द्रियाणि महाभूतानि च ।

कियन्तं कालं पुरुषो दुःखं प्राप्नोतीति तद्विविनक्ति—**लिङ्गस्याविनिवृत्तेः**। यत्तन्महदादि लिङ्गशरीरेणाविश्य तत्र व्यक्तीभवति तद्यावन्न[1] निवर्तते संसारशरीरमिति तावत्[2] संक्षेपेण त्रिषु स्थानेषु पुरुषो जरामरणकृतं दुःखं प्राप्नोति **लिङ्गस्याविनिवृत्तेः**। लिङ्गस्य विनिवृत्तिं यावत्। लिङ्गनिवृत्तौ मोक्षः, मोक्षप्राप्तौ नास्ति दुःखमिति। तत्पुनः केन निवर्तते, यदा पञ्चविंशतितत्त्वज्ञानं स्यात् सत्त्वपुरुषान्यताख्यातिलक्षणं इदं प्रधानं, इयं बुद्धिः, अयमहङ्कारः, इमानि पञ्च महाभूतानि, येभ्योऽन्यः पुरुषो विसदृश इति। एवं ज्ञानाल्लिङ्गनिवृत्तिस्ततो मोक्ष इति ॥ ५५ ॥

Bhāṣya

There i. e. in the divine, human and the sub-human creations; misery produced by old age and death is experienced by the intelligent, sentient Spirit, and not by the Nature, or intellect, or ego, or the subtle elements, or the organs, or the gross elements. Now, the author explains how long the Spirit suffers from this misery. Till the cessation of the Liṅga, till the subtle body has ceased to be. As long as the Spirit is in the subtle body, composed of intellect and the rest, it is individualised and as long as migratory body does not cease, so long, in brief, does the Spirit experience pain due to decay and death in the three worlds. Until the Spirit be released from the Liṅga. After the cessation of the subtle body, the Liṅga, there is liberation and when liberation is obtained, there is no more pain. By what is the Liṅga, the migratory body, removed and it ceases to be? Whenever knowledge of the twenty-five principles, the characteristic of which is knowledge of the distinctness of the Nature from the Spirit, is attained; or whenever a person knows that this is the Nature, this is intellect, this is egotism, these are the five subtle elements, these the eleven senses, these the five gross elements and this is the Spirit, separate and dissimilar, different and distinct from them all; then on account of such knowledge the subtle body ceases to be, and thence liberation.

Notes

Tasmāt duḥkham svabhāvena : Hence misery is the very nature of things. The YD refers to the accounts of Indra, Candra and Yayāti to prove the thesis that all is misery and that everyone, god and man, is harassed by old age and death. Almost a Buddhistic pronouncement!

१. वि०–तद्यावत्। २. एतत् वि०–पुस्तके नास्ति।

Svabhāvena : By the very nature, D. adds Liṅgasya. Rāmakṛṣṇa understands svabhāva as the Prāktana karma.

Puruṣaḥ : Liṅge puri śete V. the dweller in the subtle body.

Cetanaḥ : the intelligent being.

Liṅgasya avinivṛtteḥ : Until his deliverance from the subtle body. This is taken as Pañcamī, ablative, meaning because of the non-discrimination of the subtle body as different from the Spirit. This interpretation gives the reason for the misery, while the first one, until deliverance, gives the period of that experience.

The YD observes : yāvadidam liṅgam na nivartate tāvadavaśyam duḥkhena bhavitavyam...evam prayatitavyam yena liṅgasyā eva atyantocchedaḥ; tato hi sarvaduḥkhānām atyantopaśamaḥ.

Jarāmaraṇakṛtam : Misery consequent on decay and death. The Creation is the cause of the misery. Bodies which appear as seats of enjoyment are in fact seats of misery. The changes take place in the non-intelligent matter, yet they do affect the Spirit because of the presence of the latter in the body.

Davies calls this as the climax of the Sāṁkhya philosophy. This liberation from all matter, even from the Liṅga. Kapila does not say where the soul exists after its final severence from all matter; the Liṅga is absorbed in Prakṛti or Nature. Patañjali declares ' Pariṇāma-tāpa-Saṁskāra duḥkhaiḥ before guṇa-vṛtti-virodhāt ca duḥkham eva sarvam vivekinām. The Kapila sūtra is Samānam Jarāmaraṇādijam duḥkham and the Sāṁkhya Candrikā observes, svata eva sarga duḥkbaḥ rūpaḥ. Māṭhara reads samāsena in place of svabhāvena.

Translation

The intelligent being, the dweller in the body, experiences pain arising from decay and death, until his deliverance from the subtle body. Pain, therefore, is of the nature of things. (55)

LVI

प्रकृतेः किंनिमित्त आरम्भः[1] इत्युच्यते—

इत्येष प्रकृतिकृतौ[2] महदादिविशेषभूतपर्यन्तः ।
प्रतिपुरुषविमोक्षार्थं स्वार्थ इव परार्थ आरम्भः ॥ ५६ ॥

५६ **अन्वयः** ।—महदादिविशेषभूतपर्यन्तः इत्येषः प्रकृतिकृतौ आरम्भः स्वार्थ इव परार्थः प्रतिपुरुषविमोक्षार्थम् ।

'इत्येषः' परिसमाप्तौ निर्देशे च । **प्रकृतिकृतौ**[3] प्रकृतिकरणे, प्रकृतिक्रियायां य आरम्भो **महदादिविशेषभूतपर्यन्तः**—प्रकृतेर्महान्, महतोऽहङ्कारः, तस्मात्तन्मात्राण्येकादशेन्द्रियाणि, तन्मात्रेभ्यः पञ्च महाभूतानि—इत्येषः ।

प्रतिपुरुषविमोक्षार्थम् । पुरुषं पुरुषं[4] प्रति । देवमनुष्यतिर्यग्भावं गतानां विमोक्षार्थमारम्भः ।

कथं—**स्वार्थ इव परार्थः[5] आरम्भः** । यथा कश्चित् स्वार्थं त्यक्त्वा मित्रकार्याणि करोति एवं प्रधानम् । पुरुषोऽत्र प्रधानस्य न किञ्चित् प्रत्युपकारं करोति । स्वार्थ इव न च स्वार्थः, परार्थ एव । अर्थः शब्दादिविषयोपलब्धिर्गुणपुरुषान्तरोपलब्धिश्च । त्रिषु लोकेषु शब्दादिविषयैः पुरुषा योजयितव्याः, अन्ते मोक्षेण—इति प्रधानस्य प्रवृत्तिः । तथा चोक्तम्—'कुम्भवत् प्रधानं पुरुषार्थं कृत्वा निवर्तते' इति ॥ ५६ ॥

Bhāṣya

The object of the activity of the Nature is next explained.

The word ityeṣa implies conclusiveness and limitation with the sense-in this way all that has been hitherto described. Prakṛtikṛtau means in the instrumentality of the activity of the Nature. This effort, beginning from Mahat down to the gross elements—that is the evolution of intellect from the Nature, of ego from intellect, of the subtle elements and eleven organs from ego, of the five gross elements from the subtle elements—all this—is really for the liberation of each Spirit-this evolution is effected for the liberation of each individual

१. वि०—प्रवृत्तेः किंनिमित्तमारम्भः ।
भाष्यसंमतः पाठः वि०—पुस्तकमूले तु 'प्रकृतिकृतो' ।
३. ब०—प्रकृतौ । तत्र टिप्पणी च—'एतन्मते प्रकृतिकृताविति सप्तम्यन्तः पाठः' ।
४. वि०—पुस्तके तु 'पुरुषं' इति शब्दो न द्विरुक्तः ।
५. वि०—परार्थम् ।

soul which belongs to the divine, human or sub-human creations. How is it effected? It is done for another's sake as for self. Although the effort is for the benefit of another, yet it seems as if it were for itself, as for instance, a person neglecting his own objects and business, carries on those of his friend, so does the Nature. The Spirit makes no return to the Nature. All this is, as if it were for itself, not actually for itself, but really for the sake of another's benefit. This benefit is the apprehension of the objects of senses like sound and the rest and the knowledge of the distinctness between the Guṇas of the Nature and the Spirit. The activity of the Nature is for this purpose—in all the three worlds the Spirits are to be provided with the objects of sense like sound and the rest, and at the end the Spirits are to be provided with liberation. As it is said: The Nature is like a jar and having fulfilled the purpose of the Spirit, it ceases.

Notes

Ityeṣa mahadādibhūtaparyantaḥ : from intellect down to the gross elements.

Ārambhaḥ : Ārabhyate-iti. V. sargaḥ. Commencement.

Prakṛtikṛtāḥ : Brought about by the primal Nature, Evolution of Nature.

Pratipuruṣavimokṣārtham : To the end of the release of each Spirit.' The YD refers to paurika, a Sāṁkhyācārya, who held the view that there is a separate 'prakṛti' for each 'Puruṣa'; pratipuruṣam anyat-pradhānam śarīrādyartham karoti; a view that is not accepted on the following grounds: (i) pramāṇābhāvāt, (ii) ekenārthaparisamāpteḥ, (iii) aparimitatvāt ekam pradhānam alam, anyaparikalpanā-ānarthakyam, (iv) parimitam pradhānam iti cet, pradhānocchedaprasaṁgaḥ, saṁsārocchedaprasaṁgaśca, (v) anavasthāprasaṁgāt. Tasmāt ayuktam pratipuruṣam pradhānāni iti.

Svārthaḥ iva parārthaḥ : for another's benefit as if it, in fact, were her own benefit; done for another's sake as for itself. C. Yathā kaścit svārtham tyaktvā mitrakāryam karoti evam pradhānam. V.

The verse explains the raison d'etre of creation and sets aside the rival views as well. The creation has a purpose, akāraṇatve atyantābhavaḥ V. and the purpose is the release of the Spirit. This is not altogether parārtha, the benefit of others but is the svārtha, the self-interest of the Prakṛti, so that on its realization the Prakṛti ceases to work. An intelligent cause cannot transform itself into the world. Thus the Prakṛti of the Sāṁkhyas should suffice for the creation. The eternal Prakṛti does not produce an eternal creation, but having a purpose and having satisfied it, simply ceases to function. The Seśvara Sāṁkhyas bringing in the arguments of incompetency of Prakṛti, its irrationality against its ability to start on a course with a purpose postulate the existence of a God. Tasmādasti sarvārthadarśī prakṛteḥ adhiṣṭhātā ca Īśvaraḥ iti. V. The Sāṁkhyas, however, do not feel God as necessary and give the analogy of the next verse. To Kapila a designing mind is not necessary. It is obvious that the world ceases for one, but might continue for others.

Translation

This creation, from intellect down to the gross elements, is brought about by Prakṛti, the Primal Nature, for the deliverance of each Spirit. This is done for another's sake as for itself. (56)

LVII

अत्रोच्यते—अचेतनं प्रधानं चेतनः पुरुष इति । " मया त्रिषु लोकेषु शब्दादिभिर्विषयैः पुरुषो योज्योऽन्ते मोक्षः कर्तव्यः " इति कथं चेतनवत् प्रवृत्तिः । सत्यम्, किन्त्वचेतनानामपि प्रवृत्तिर्दृष्टा निवृत्तिश्च यस्मादित्याह—

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥

५७ **अन्वयः** ।—यथा अज्ञस्य क्षीरस्य वत्सविवृद्धिनिमित्तं प्रवृत्तिः तथा प्रधानस्य पुरुषविमोक्षनिमित्तं प्रवृत्तिः (भवति)।

यथा तृणादिकं[1] गवा भक्षितं क्षीरभावेन परिणम्य वत्सविवृद्धिं करोति, पुष्टे च वत्से निवर्तते, एवं **पुरुषविमोक्षनिमित्तं** प्रधानमित्यज्ञस्य[2] **प्रवृत्तिरिति** ॥ ५७ ॥

१. ब०-तृणोदकं ।   २. वि०-प्रधानं । अज्ञस्य ।

Bhāṣya

One might urge here that the Nature is non-intelligent while the Spirit is intelligent. How can then the non-intelligent Nature act like an intelligent principle, thinking 'I have to supply the Spirit with the objects of sense like the sound and the rest in all the three worlds and at the end I have to secure the Spirit's liberation'. This is true; but activity and cessation from activity are both observed in non-intelligent things; whence it is said—

As grass and water consumed by the cow become transformed into milk, and nourish the calf; and as these cease to function after the nourishment of the calf, so does the Nature function for the liberation of the Spirit. In this manner, there is activity in the non-intelligent i. e. the Nature.

Notes

Ajñasya kṣīrasya : Of the non-intelligent milk.

Pravṛtti : Function.

Vatsavivṛddhinimittam : For the nourishment of the calf.

The analogy is subtle. It is not clear if the flow of the milk from the cow is meant here or the nutritious functioning of the milk. G. and M. understand the secretion of the milk by the cow. Yathā tṛṇādikam gavā bhakṣitam kṣīrabhāvena pariṇamya vatsavivṛddhim karoti puṣṭe vatse nivartate evam pradhānam. G. This explains ārambha and nivṛtti of the Pradhāna. Śaṁkara in his comments on the Sūtra of Bādarāyaṇa II. 2·3. also understands the analogy similarly as he refers to the snehecchā of the mother-cow. V. explains as yathā vatsavivṛddhaye kṣīram acetanam pravartate evam prakṛtiḥ acetanā, and does not bring in the cow and so is different in his implications from G. and M. Again V. brings in arguments against Īśvara and examines whether in his case self-interest or compassion could be explained. The Creator God would be either selfish or cruel and so he is not necessary. The YD is quick to observe : tasmāt yuktametat-puruṣavimokṣārthā prakṛteḥ pravṛttiḥ na caitanyaprasaṁga iti.

Translation

Just as the non-intelligent milk functions for the nourishment of the calf, so does the Prakṛti, the Primal Nature, function for the deliverance of the Spirit. (57)

LVIII

किं च—

औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।
पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वदव्यक्तम् ॥ ५८ ॥

५८ अन्वयः ।—यथा लोकः औत्सुक्यनिवृत्त्यर्थं क्रियासु प्रवर्तते तद्वत् अव्यक्तं पुरुषस्य विमोक्षार्थं प्रवर्तते ।

यथा लोकः इष्टौत्सुक्ये सति तस्य **निवृत्त्यर्थं क्रियासु प्रवर्तते** गमनागमनक्रियासु, कृतकार्यो निवर्तते, तथा **पुरुषस्य विमोक्षार्थं** शब्दादिविषयोपभोगलक्षणं गुणपुरुषान्तरोपलब्धिलक्षणं च द्विविधमपि पुरुषार्थं कृत्वा प्रधानं निवर्तते ॥ ५८ ॥

Bhāṣya

Further,

As people being influenced by some favourite desire engage in actions of various kinds like going and coming for the gratification and fulfilment of that desire and stop from their activity when that is accomplished, so the Nature too, active for the purpose of liberating the Spirit, ceases from its activity, after having accomplished its twofold purpose of the Spirit; one, the enjoyment of the objects of senses like sound and the rest; the other, cognizance of the difference between the Spirit and the Guṇas the attributes.

Notes

Autsukyanivṛttyartham : to relieve desires; in order to be rid of desires by satisfying them. Autsukya is icchā V.— Kriyāsu pravartate : undertake action.

Tadvat : like that. Avyaktam : Pradhānam.

This makes it clear that the Nature functions in the interest of another as if in its own interest. The satisfaction of desire is one's own interest; and the evolution of the Nature is comparable to that process, though the end of evolution is the interest of another i. e. the Spirit.

Translation

Just as people in the world engage in acts to relieve desires, so does the Unmanifest, the unevolved, engage in action to liberate the Spirit. (58)

LIX

किं चान्यत्—

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात्[1] ।
पुरुषस्य तथाऽऽत्मानं प्रकाश्य विनिवर्तते[2] प्रकृतिः ॥ ५९ ॥

५९ अन्वयः ।—यथा नर्तकी रङ्गस्य दर्शयित्वा नृत्यात् निवर्तते तथा प्रकृतिः पुरुषस्य आत्मानं प्रकाश्य निवर्तते ।

यथा नर्तकी शृङ्गारादिरसैः इतिहासादिभावैश्च[3] निबद्धगीतवादित्रवृत्तानि **रङ्गस्य दर्शयित्वा** कृतकार्या नृत्यान्निवर्तते **तथा प्रकृतिरपि पुरुषस्यात्मानं प्रकाश्य** बुद्ध्यहङ्कारतन्मात्रेन्द्रियमहाभूतभेदेन **निवर्तते** ॥ ५९ ॥

Bhāṣya

Moreover,

As a dancer, having exhibited her performances on the stage in dramatic representations, rendered interesting by the display of love and other passions, in situations drawn from history or tradition, and accompanied by music and singing, desists from acting when her part is finished, so the Nature also having exhibited herself to the Spirit, in the various characters of intellect, egotism, the rudiments, senses, and the elements, desists from acting.

Notes

Nartakī nṛtyāt nivartate : a dancer desists from dancing.

Raṅgasya darśayitvā : Pariṣadat V. having exhibited herself to the audience.

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१. ज०—नृत्तात् ।

२. वा०—पुस्तकपाठः । वि०—पुस्तकमूले तु 'निवर्त्तते' ।

३. पाठोऽयं भ्रान्त इवाभाति । 'विलासादिभावैश्च' इति पठनीयम् ? विलासलक्षणं च भावप्रकाशने पृष्ठे, ६–७ पङ्क्त्योः—

प्रियसङ्गमकाले तु नेत्रभ्रूवक्त्रकर्मणाम् ।
विशेषो यः स विज्ञेयो विलासोऽङ्गक्रियादिषु ॥

Prakṛti vinivartate : Primal Nature desists.

Ātmānam prakāśya : having exhibited herself.

The goal of the Spirit explains evolution, but not the cessation thereof. At a certain stage, the evolution seems to cease for the Spirit. After the rise of the discriminative knowledge the Prakṛti withdraws like a dancer after her performance; and desists from further activity. Kārikās 59–62 are beautiful as poetry but not very philosophically accurate nor in harmony with the other parts of the Sāṁkhya Philosophy. Īśvarakṛṣṇa appears to have forgotten that Prakṛti has no personality, no power of volition and further no consciousness. Nature is endowed here with all the qualities that belong to a thinking and self-conscious mind. The word vinivartate, turning aside, is not to be taken literally true, as all the movement is precluded in the case of Prakṛti as it is all-pervading, vibhu.

Translation

As a dancer, having exhibited herself to the spectators desists from the dance, so does Prakṛti, the Primal Nature, desist, having exhibited herself to the Spirit. (59)

LX

कथं को वा अस्या निवर्तको हेतुस्तदाह—

नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः ।
गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति ॥ ६० ॥

६० **अन्वयः** ।—नानाविधैः उपायैः उपकारिणी गुणवती (प्रकृतिः) अनुपकारिणः अगुणस्य सतः तस्य पुंसः अर्थम् अपार्थकं चरति ।

नानाविधैरुपायैः प्रकृतिः पुरुषस्यो**पकारिणी, अनुपकारिणः पुंसः**। कथम्–देवमानुषतिर्यग्भावेन, सुखदुःखमोहात्मकभावेन शब्दादिविषयभावेन ।

एवं नानाविधैरुपायैरात्मानं प्रकाश्य, अहमन्या त्वमन्य इति, निवर्तते । अतो नित्यस्य तस्यार्थं **अपार्थं चरति** कुरुते[1] । यथा कश्चित् परोपकारी सर्वस्योपकुरुते, नात्मनः प्रत्युपकारमीहते, एवं प्रकृतिः पुरुषार्थं चरति[2] करोत्यपार्थकम् ॥ ६० ॥

१. वि—कुरुते चरति च ।   २. वि०—कुरुते ।

Bhāṣya

How and what is the cause of this cessation of the activity is next described.

By manifold means does the Nature benefit the Spirit which confers no benefit in return? How? The Nature benefits the Spirit in various ways, by transforming herself into divine, human and sub-human forms; by transforming herself into pleasure, pain and infatuation, and by transforming herself into the objects of senses like the sound and the rest : in this way having by various means exhibited herself to the Spirit, and shown that 'I am one; thou art another'; having done this, the Nature desists. In this manner the Nature accomplishes the purpose of the Spirit without any benefit to herself; as a generous man gives assistance to all and wants nothing in return for himself, even so the Nature accomplishes the purpose of the Spirit without any return.

Notes

Guṇavatī : Endowed with qualities.

Aguṇasya : of Puruṣa who is without qualities.

Anupakāriṇaḥ : who does not requite her.

Nānāvidhaiḥ upāyaiḥ : Devamānuṣatiryagbhāvena sukha-duḥkha-mohātmakabhāvena, śabdādiviṣayabhāvena G. who helps in manifold ways.

Apārthakam : without any benefit to herself.

Tasya artham carati : functions for his benefit.

Nature is compared here to a good woman servant serving faithfully a master who is ungrateful and devoid of good qualities. Nature does not gain in any way by the process of evolution. V. rightly describes Prakṛti as Tapasvinī. The soul having no constituents cannot act and, therefore, cannot give anything in return. He is Upakāra-asamartha. According to V. and Candrikā, the Kārikā points out the selflessness of Prakṛti while G. and M. think that it gives the cause of cessation of her activity.

Translation

Generous Nature, endowed with qualities, the constituents, does by manifold means accomplish, without benefit to herself, the purpose of the ungrateful Spirit, devoid as he is of qualities, the constituents. (60)

LXI

पश्चादुक्तम्—आत्मानं प्रकाश्य निवर्तते । निवृत्ता च किं करोतीत्याह—

प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति ।
या दृष्टास्मीति पुनर्न दर्शनमुपैति पुरुषस्य ॥ ६१ ॥

६१ अन्वयः ।—प्रकृतेः सुकुमारतरं किञ्चित् न अस्ति इति मे मतिर्भवति । या दृष्टा अस्मीति पुनः पुरुषस्य दर्शनं न उपैति ।

लोके **प्रकृतेः सुकुमारतरं न किञ्चिदस्तीत्येवं मे मति**र्भवति येन परार्थं एवं मतिरुत्पन्ना । कस्मात्—अहमनेन पुरुषेण **दृष्टास्मीत्य**स्य पुंसः **पुनर्दर्शनं नोपैति,** पुरुषस्यादर्शनमुपयातीत्यर्थः । तत्र सुकुमारतरं वर्णयति । केचित्[1] ईश्वरं कारणं ब्रुवते—

अज्ञो जन्तुरनीशोऽयमात्मनः[2] सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत्स्वर्गं नरकमेव वा ॥
महाभारत—३, ३०, ८८.

अपरे स्वभावकारणका[3] ब्रुवते—

"केन शुक्लीकृता हंसा मयूराः केन चित्रिताः ।[4]"

स्वभावेनैव इति । अत्र सांख्याचार्या आहुः, निर्गुणत्वादीश्वरस्य कथं सगुणाः प्रजाः[5] जायेरन् । कथं वा पुरुषान्निर्गुणादेव । तस्मात् प्रकृतेर्युज्यते । यथा शुक्लेभ्यस्तन्तुभ्यः शुक्ल एव पटो भवति, कृष्णेभ्यः कृष्ण एवेति । एवं त्रिगुणात् प्रधानात् त्रयो लोकास्त्रिगुणाः समुत्पन्ना इति गम्यते । निर्गुण ईश्वरः, सगुणानां लोकानां तस्मादुत्पत्तिरयुक्तेति । अनेन पुरुषो व्याख्यातः । तथा केषांचित् कालः कारणमिति, उक्तं च—

1. 'केचित्' इति वि०—पुस्तके नास्ति ।
2. ब०-पुस्तकसंमतः पाठः वि०-पुस्तके तु—
   अजो जन्तुरनीशोऽयमात्मा नः ।
   श्लोकस्यास्योत्तरार्द्धं जयमङ्गलायाम्—
   'ईश्वरप्रेरितो गच्छेत्स्वर्गं वा श्वभ्रमेव वा ।'
3. वि०-स्वाभावकारणिकां । 'स्वभावकारणतां' इति पठनीयम् ?
4. श्लोकोऽयं सम्पूर्णो माठरवृत्तावुपलभ्यते—
   "येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।
   मयूराश्चित्रिता येन स नो वृत्तिं विधास्यति ॥"
5. माठरवृत्तिसंमतः पाठः । वि०-सगुणतः प्रजः । ब०-सगुणतः प्रजाः ।

'कालः पचति[1] भूतानि कालः संहरते जगत्[2] ।
कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः[3] ॥'

व्यक्ताव्यक्तपुरुषाः[4] त्रयः पदार्थाः, तेन कालोऽन्तर्भूतोऽस्ति । स हि[5] व्यक्तः । सर्वकर्तृत्वात् कालस्यापि प्रधानमेव कारणम् । स्वभावोऽप्यत्रैव लीनः । तस्मात् कालो न कारणं, नापि स्वभाव इति । तस्मात् प्रकृतिरेव कारणम्, न प्रकृतेः कारणान्तरमस्तीति ।

न पुनर्दर्शनमुपयाति पुरुषस्य । अतः **प्रकृतेः सुकुमारतरं** सुभोग्यतरं **न किञ्चि**दीश्वरादिकारण**मस्तीति मे मतिर्भवति** ॥ ६१ ॥

Bhāṣya

It has been said (verse 59) that 'having manifested herself the Nature desists'. Next is explained what she does after having desisted.

There is nothing in this world more soft, gentle and modest than the Nature–such is my opinion. Because such an idea arises for the benefit of another, the Spirit. Why? Since the Nature says to herself, 'I have been seen by this Spirit', thinking so she does not present herself to the view of the Spirit i.e. becomes invisible to the Spirit. Now is explained the nature of 'being more modest'. Some declare God to be the cause. 'This ignorant creature, helpless with regard to his own pleasure and pain, goes to heaven or hell, as impelled by God.' Others advocate Spontaneity as the cause. 'By whom are the swans created white and by whom the peacocks of many colours?' Obviously, they are so naturally, spontaneously. In this connection the teachers of the Sāṁkhya say : How can beings endowed with qualities proceed from Īśvara, who is devoid of qualities? Or how from the Spirit even, who also is devoid of qualities? Therefore the causality of the Nature stands to reason. Thus, from white threads white cloth is produced; from black threads black cloth only; so it is known that the three worlds endowed with three qualities proceed from the Nature endowed with the three qualities. Īśvara is without

1. वि०-पच्चास्ति । मा०-सृजति ।
2. मा०-प्रजाः ।
3. मा०-तस्मात्कालस्तु कारणम् ।
4. वि०-व्यक्तमव्यक्तपुरुषाः ।
5. 'हि' इति वि०-पुस्तके नास्ति ।

qualities : therefore the production of the worlds endowed with qualities from Him is not logical. This same reason explains why the Spirit cannot be the cause. According to some Time is the cause : it is said. 'Time rears the beings, Time withdraws the world; Time watches when all sleep, Time is not to be surpassed.' To this the Sāṁkhyas would say : There are only three categories : the Manifest, the Unmanifest and the Knower. Time also is included under one of these. Time is manifest. Since the Nature is the cause of everything, producer, maker of everything, it must be the cause of Time also. Spontaneity is also included here. Therefore, neither Time nor Spontaneity is the cause. The Nature, therefore, is the cause and it has no other cause. Does not come again within the view of the Spirit. Therefore it is my opinion that there is no cause more gentle, more enjoyable, than the Nature, such as Īśvara and the rest.

Notes

Sukumārataram : more bashful modest. Subhogyataram, G.

The analogy of the dancer has a disadvantage. The performance may begin again at the demand of an enthusiastic audience. The cessation of the activities of the Prakṛti are, however final; or else there is no possibility of release. So is given a fresh analogy of a modest bashful lady who has accidently exposed herself to a stranger's gaze and so takes special precautions never again to be seen by him. The analogy should not be stressed too much, for the bashful lady does protect herself from all strangers, not so Prakṛti. Moreover, a Dancer and a Bashful lady are two ideas which really ill combine. The Sāṁkhya Sūtra has 'kulavadhūvat'. Jayamaṅgalā understands no analogy here and explains sukumāratara, as sūkṣmatara, subtler than all else. V. however is more poetic in his 'asūryampaśyā hi kulavadhūratimandākṣamantharā pramādāt vigalitasicayāñcalā cet ālokyate parapuruṣeṇa tadāsau tathā prayatate yathā apramattām enām puruṣāntarāṇi na paśyanti iti.' Gauḍapāda has rather gone out of his way to discuss the character of the first cause; giving to the word sukumāratara a peculiar import of subhogyatara., He in his explanation appears to understand sukumāra as sūkṣma and therefore as

kāraṇa. Can this explain his apparently irrelevant commentary? Out of these apparently irrelevant comments Tilak has attempted to recover the lost Kārikā. Me matiḥ : This is the author's view who does not dogmatise.

Translation

Nothing, in my opinion, is more bashful than Prakṛti the Primal Nature; who once aware of 'I have been seen' does not again expose herself to the gaze of the Spirit. (61)

LXII

तथा च लोके[1] रूढं पुरुषो मुक्तः पुरुषः संसरतीति चोदिते आह[2]—

तस्मान्न बध्यते नापि[3] मुच्यत नापि संसरति कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

६२ **अन्वयः** ।—तस्मात् कश्चित् (पुरुषः) न बध्यते, नापि मुच्यते नापि संसरति । प्रकृतिः संसरति बध्यते मुच्यते च ।

तस्मात् कारणात् पुरुषो **न बध्यते नापि मुच्यते नापि संसरति** यस्मात् कारणात् **प्रकृतिरेव नानाश्रया** दैवमानुषतिर्यग्योन्याश्रया बुद्ध्यहङ्कारतन्मात्रेन्द्रियभूतस्वरूपेण **बध्यते मुच्यते संसरति चेति** ।

अथ मुक्त एव स्वभावात् स सर्वगतश्च कथं संसरति—अप्राप्तप्रापणार्थं संसरणमिति । तेन पुरुषो बध्यते पुरुषो मुच्यते पुरुषः[4] संसरतीति[5] व्यपदिश्यते येन संसारित्वं न[6] विद्यते । सत्त्वपुरुषान्तरज्ञानात् तत्त्वं पुरुषस्याभिव्यज्यते, तदभिव्यक्तौ केवलः शुद्धो मुक्तः स्वरूपप्रतिष्ठः पुरुष इति ।

अत्र यदि पुरुषस्य बन्धो नास्ति ततो मोक्षोऽपि नास्ति । अत्रोच्यते—प्रकृतिरेवात्मानं बध्नाति मोचयति च । यत्र सूक्ष्मशरीरं तन्मात्रकं त्रिविधकरणोपेतं तत् त्रिविधेन बन्धेन बध्यते । उक्तं च—

प्राकृतेन च बन्धेन तथा वैकारिकेण च ।
दाक्षिणेन तृतीयेन बद्धो नान्येन मुच्यते ॥

तत् सूक्ष्मं शरीरं धर्माधर्मसंयुक्तम् ॥ ६२ ॥

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१. मदीयः पाठः । ब०—वि०—पुस्तकयोस्तु 'श्लोके'।
२. वि०—चोदितेत्याह । ३. वा०—अद्धा न ।
४. 'पुरुषः' इति वि०—पुस्तके नास्ति । ५. वि०—संसराति ।
६. 'न' इति ब०—पुस्तके नास्ति ।

Bhāṣya

It is a practice in this world to say that the Spirit is liberated, the Spirit migrates. To this the reply is as follows :—

For that reason, the Spirit is not bound nor liberated, nor does it migrate; because it is the Nature alone, assuming manifold forms i. e. abiding in divine, human and sub-human forms, in the character of intellect, egotism, the rudiments, senses and gross elements, that is bound, is liberated and migrates. For the Spirit is of its own nature liberated and all-pervading, then how could it migrate? For migration is for the purpose of obtaining something not previously obtained? The phrases, therefore, the Spirit is bound, the Spirit is liberated, the Spirit migrates etc. originate in ignorance of the nature of migration. By proper discrimination between the Spirit and the Nature, the real character of the Spirit is manifested. As a result of this manifestation of its true nature, the Spirit becomes single, liberated and established in its own nature. If one were to say in this matter : If the Spirit is not bound, then it is not liberated also. To this the reply is : It is the Nature alone that really binds or liberates herself. For everywhere the subtle body, endowed with the subtle elements and the threefold internal organs is bound by the triple bondage. As it is said : 'He who is bound by the bonds of Nature, by bonds of the Nature's products or by the bonds of works, is not liberated by anything else (except knowledge).' That subtle body is affected by Virtue and Vice.

Notes

Addhā : Certainly. Kaścit, no spirit is bound, badhyate, or is liberated, mucyate, or migrates, saṁsarati.

Nānāśrayā : abiding in manifold forms. Daivamānuṣatiryagyonyāśraya. G.

Changes take place in Nature also and do not refer to the Spirit which is distinct from her. Old age, death, rebirth, all are of the body, not of the Spirit. As V. explains, just as the success or defeat of the army are attributed to the King, so these experiences are attributed to the Spirit; svāmini upacaryate V.

Translation

Verily, not any Spirit is bound, nor released, nor migrates. It is Prakṛti, the Primal Nature alone, abiding in manifold forms, that is bound, is released, and migrates. (62)

LXIII

प्रकृतिश्च बध्यते प्रकृतिश्च मुच्यते संसरति कथं तत्—उच्यते—

रूपैः सप्तभिरेव तु[1] बध्नात्यात्मानमात्मना प्रकृतिः ।
सैव च पुरुषार्थं[2] प्रति विमोचयत्येकरूपेण ॥ ६३ ॥

६३ अन्वयः ।—प्रकृतिरेव तु पुरुषार्थं प्रति सप्तभिः रूपैः आत्मना आत्मानं बध्नाति । सैव च एकरूपेण विमोचयति (आत्मानम्) ।

रूपैः सप्तभिरेव । एतानि सप्त प्रोच्यन्ते—धर्मः, वैराग्यं, ऐश्वर्यं, अधर्मः, अज्ञानं, अवैराग्यं, अनैश्वर्यं—एतानि प्रकृतेः सप्त रूपाणि । **तैरात्मानं स्वं बध्नाति प्रकृतिः आत्मना स्वेनैव**[3] । **सैव** प्रकृतिः पुरुषस्यार्थः पुरुषार्थः कर्तव्य इति **विमोचयत्यात्मानमेकरूपेण** ज्ञानेन ॥६३॥

Bhāṣya

How is it that the Nature is bound, the Nature is liberated and the Nature migrates ? This is explained.

With seven forms—these seven forms are Virtue, Non-attachment, Power, Vice, Ignorance, Attachment and Absence of Power : these are the seven forms of the Prakṛti, the Nature. With these, the nature binds herself by herself. The same Prakṛti with a view to accomplishing the purpose of the Spirit, liberates herself through one form, namely, Knowledge.

Notes

Prakṛti binds herself by herself–ātmānam ātmanā–through the seven forms—rūpaiḥ saptabhiḥ : dharma, vairāgya, aiśvarya, adharma, ajñāna, avairāgya and anaiśvarya but frees herself for the purpose, the release of the Puruṣa—puruṣārtham, by one form only—ekarūpeṇa which is tattvajñāna according to V. or Jñāna by G. It must not be supposed that the dispositions

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१. वा०-ज०-चन्द्रिकाधृतः पाठः । वि०-पुस्तके 'तु' इति नास्ति । मा०-रेवम् ।
२. मा०-पुरुषस्यार्थं ।
३. वि०—आत्मानं स्वमेव ।

with which Prakṛti binds herself are external to her; for they are her evolutes, the very products of evolution. Hence the Sāṁkhya Sūtra gives the analogy of the 'Kośakāravat', like the silk-worm who binds himself with the silk produced by himself. Candrikā is wrong in interpreting Ātmanā as buddhirūpeṇa and ātmānam as puruṣam.

Translation

By seven forms Prakṛti, the Primal Nature, binds herself by herself, by one form she releases herself for the deliverance of the Spirit. (63)

LXIV

कथं तज्ज्ञानमुत्पद्यते—

एवं तत्त्वाभ्यासान्नास्मि[1] न मे नाहमित्यपरिशेषम् ।
अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥६४॥

६४ **अन्वयः** ।—एवं तत्त्वाभ्यासात् नास्मि नाहम् न मे (इति) अपरिशेषम् अविपर्ययात् विशुद्धं केवलं ज्ञानं उत्पद्यते ।

एवमुक्तक्रमेण पञ्चविंशतित**त्त्वा**लोचना**भ्यासात्**, इयं प्रकृतिः, अयं पुरुषः, एतानि पञ्चतन्मात्रेन्द्रियमहाभूतानीति पुरुषस्य ज्ञानमुत्पद्यते—**नास्मि**[2] नाहमेव भवामि **न मे** मम शरीरं तत्, यतोऽहमन्यः शरीरमन्यत् । **नाहमित्यपरिशेषं**, अहङ्काररहितमपरिशेषम्[3] ।

अविपर्ययाद्विशुद्धम् । विपर्ययः संशयः, अविपर्ययादसंशयात्, विशुद्धं **केवलं**, तदेव नान्यदस्तीति मोक्षकारण**मुत्पद्यते**ऽभिव्यज्यते **ज्ञानं** पञ्चविंशतितत्त्वज्ञानं पुरुषस्येति ॥६४॥

Bhāṣya

How is that Knowledge produced?

In this manner, in the way described above, through a repeated meditation of the twenty-five principles, viz., this is Prakṛti, this is Puruṣa (such is Nature, such is the Spirit); these are the five subtle elements, the organs and the gross

१. ब०–पुस्तकधृतभाष्यसंमतः पाठः । ज०–वा०–न्नास्मि । वि०–न्नास्ति ।
२. वि०–नास्ति ।
३. 'अहङ्काररहितमपरिशेषम्' इति ब०–पुस्तके नास्ति ।

elements, there arises in the Spirit, knowledge 'I am not, i. e. I do not exist; naught is mine, i. e. this body is not mine since I am one thing and the body another; there is no ego,' which is complete, i. e. I'am free from ego, which knowledge is complete, that is, without any residue. Pure, because there remains no doubt. Aviparyayāt i. e. because there remains no doubt this knowledge is pure. Absolute i. e. only this knowledge is the cause of liberation and no other. There arises, becomes manifest the knowledge of the twenty-five principles in the Puruṣa the Spirit.

Notes

Tattvābhyāsāt : From a repeated study of truth. Discrimination of Prakṛti and Puruṣa. G. and Jayamaṅgalā explain as the pañca-viṁśati tattvas, obviously of the Sāṁkhyas. V. is better.

Nāsti : I do not exist : na me : nought is mine : Na aham : I am not, Activity, Property and Agency all are derived.

Apariśeṣam : which leaves no residue. Kevala : Absolute.

Aviparyayāt viśuddham : free from Ignorance, saṁśaya-viparyayarahitam.

Jñāna alone secures salvation. Īśvarakṛṣṇa does not condemn here Ritual. The Sāṁkhya Sūtras go beyond the Kārikās in their atheism and pessimism. Of course, śravaṇa, manana and sākṣātkāra all are implied.

M. Cousin describes this utterance as 'an absolute nihilism, the last fruit of scepticism'. This is not true. To the Sāṁkhyas the soul is the most real of all the things. The final and supreme state of the soul is an abstract, passionless, unconscious state, which is the nearest possible approach to the Buddhist idea of Nirvāṇa which in its full completeness is simple annihilation. The last stage before Nirvāṇa appears to be the final stage of the Sāṁkhyas.

Translation

So through a repeated study of principles arises that knowledge of the form "neither I am, nor is aught mine, nor do I exist" knowledge that is pure, that leaves nothing to be known, is free from Ignorance and is absolute. (64)

LXV

ज्ञाने पुरुषः किं करोति—

तेन निवृत्तप्रसवामर्थवशात् सप्तरूपविनिवृत्ताम् ।
प्रकृतिं पश्यति पुरुषः प्रेक्षकवदवस्थितः स्वस्थः[1] ॥६५॥

६५ **अन्वयः** ।—तेन निवृत्तप्रसवां अर्थवशात् सप्तरूपविनिवृत्तां प्रकृतिं स्वस्थः पुरुषः प्रेक्षकवत् अवस्थितः पश्यति ।

तेन विशुद्धेन केवलज्ञानेन **पुरुषः प्रकृतिं पश्यति** । प्रेक्षकवत् प्रेक्षकेण तुल्यम् । अवस्थितः स्वस्थः । यथा रङ्गप्रेक्षकोऽवस्थितो नर्तकीं पश्यति । स्वस्थः, स्वस्मिंस्तिष्ठति स्वस्थः, स्वस्थानस्थितः ।

कथम्भूतां प्रकृतिं—**निवृत्तप्रसवाम्** । निवृत्तबुद्ध्यहङ्कारकार्याम्[2] । **अर्थवशात् सप्तरूपविनिवृत्ताम्** । निवर्तितोभयपुरुषप्रयोजनवशात्[3], यैः सप्तभी रूपैर्धर्मादिभिरात्मानं बध्नाति तेभ्यः सप्तभ्यो रूपेभ्यो विनिवृत्तां[4] **प्रकृतिं पश्यति** ॥ ६५ ॥

Bhāṣya

What does the Spirit do after the rise of this knowledge?

As a result of this pure and absolute knowledge, the Spirit perceives the Nature, prekṣakavat, i. e. like a spectator seated well-composed; as a spectator of a play perceives a dancing damsel from his own seat. Composed, who stays in himself i. e. seated in his own place. What kind of Nature? Nature that has ceased to be productive, which has ceased to produce effects like intellect, ego and the rest. Consequently which has now reverted, stopped from assuming the seven forms, since she has fulfilled both the purposes, of bondage and of release, of the Spirit. The Spirit perceives the Nature as free from the seven forms, the seven forms of Virtue and the rest, with which Nature binds herself.

Notes

Tena : thereby, through this knowledge.
Prekṣakavat : like a spectator. Avasthitaḥ : resting.

१. भाष्यसंमतः, ज०-मा०संमतश्च पाठः । वि०-सुस्थः । वा-स्वच्छः ।
२. वि०निवृत्तः बुद्ध्यहङ्कारकार्या । ३. ब०-निवर्तितपुरुषोभयप्रयोजनवशात् ।
४. वि०विनिवृत्तिं ।

Svasthaḥ : at ease. Alternative readings are susthaḥ V or Svacchaḥ. It means pure and as V. explains rajastamovṛtti-kaluṣayā buddhyā asaṁbhinnaḥ.

Saptarūpavinivṛttām : which has turned back from the seven forms.

Nivṛttaprasavām : which has ceased to be productive.

Arthavaśāt : because of the power of discriminative knowledge, vivekajñānarūpaḥ arthaḥ tasya vaśāt V.

Nature does not cease to exist, though the evolution does cease, as enjoyment and liberation have been achieved. The Nature continues to be perceived through the intellect that is sāttvika. Thus the perception of the Nature is reconciled with the purity and inactivity of the Puruṣa.

Translation

Possessed of this knowledge, the pure Spirit, as a result of deliverance, rested like a spectator, perceives the Prakṛti, the Primal Nature as one ceased to be productive and has turned back from the seven forms. (65)

LXVI

रङ्गस्थ[1] इत्युपेक्षक एको दृष्टाहमित्युपरमत्येका[2] ।
सति संयोगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥ ६६ ॥

६६ **अन्वयः** । एकः रङ्गस्थ इति उपेक्षकः । एका 'अहं दृष्टा' इति उपरमति । तयोः संयोगे सति अपि सर्गस्य प्रयोजनं नास्ति ।

रङ्गस्थ इति । यथा रङ्गस्थ इत्येवमुपेक्षक **एकः** केवलः शुद्धः पुरुषः । तेनाहं **दृष्टेति** कृत्वा उपरता निवृत्ता, **एका** एकैव प्रकृतिः त्रैलोक्यस्यापि प्रधानकारणभूता । न द्वितीया प्रकृतिरस्ति, मूर्तिभेदे[3] जातिभेदात् ।

एवं प्रकृतिपुरुषयोर्निवृत्तावपि व्यापकत्वात् संयोगोऽस्ति, न तु संयोगकृतः सर्गः । **सति संयोगेऽपि तयोः** । प्रकृतिपुरुषयोः सर्वगतत्वात् सत्यपि संयोगे **प्रयोजनं नास्ति सर्गस्य**, सृष्टेश्चरितार्थत्वात् । प्रकृतेर्द्विविधं प्रयोजनम्—शब्दविषयोपलब्धिर्गुण-पुरुषान्तरोपलब्धिश्च । उभयत्रापि चरितार्थत्वात् सर्गस्य नास्ति प्रयोजनं, यः पुनः सर्ग इति । यथा दानग्रहणनिमित्त उत्तमर्णाधमर्णयोर्द्रव्यविशुद्धौ सत्यपि संयोगे न कश्चिदर्थ-सम्बन्धो भवति, एवं प्रकृतिपुरुषयोरपि नास्ति प्रयोजनमिति ॥ ६६ ॥

१. भाष्यसंमतः पाठः । सर्वैरन्यैष्टीकाकृद्भिः वि०-पुस्तकेन च 'दृष्टा मया' इति पाठो धृतः ।
२. भाष्यसंमतः पाठः । वि०-°रमत्यन्या । ३. ब०-मूर्तिवधे ।

Bhāṣya

Raṅgastha etc. Like a spectator at a play, the Spirit, the one absolute and the pure, is now indifferent and the other, the Nature, thinking that 'I have been seen by him' desists from her activity—the Nature that is the only and the chief cause of all the three worlds. There is no other or second Nature, because if there be another form, then it will be a variety of genus. Although, the Spirit and the Nature both thus desist, yet there is contact between them, both being omnipresent; yet there is no creation resulting from this contact between them, since there is no motive for creation, for creation has already served its purpose; its twofold purpose, the perception of the objects of senses, like sound and the rest and the realization of the distinction between the Guṇas the attributes and the Puruṣa, the Spirit. Creation having served both these purposes, there remains no motive for further creation. An analogy is of the debtor and a creditor, between whom a contact exists for receiving loan; but after the repayment of the loan, there is no money-transaction between them, even if their contact continues. In a similar manner, the Nature and the Spirit have no motive.

Notes

Upekṣakaḥ : indifferent.

The creation or evolution is not on account of a union or contact, saṁyoga, but is due to prayojana. This prayojana being no longer there, the evolution ceases.

Here is another analogy of a couple who in the knowledge of their prior intimacy cease to care for each other. It is true that they live together but there is no impulse to create. Māṭhara refers to the unproductive union of an elderly couple. G. however, refers to the analogy of settlement of accounts between a creditor and a debtor. Nature, being fully seen, ceases to act and the Puruṣa, having understood, ceases to consider. V. observes 'puruṣārthau bhogavivekau prakṛti-ārambha-prayojakau iti apuruṣārthau na parkṛtim prayojayataḥ G. also refers to the caritārthatva and the dvividhaprayojana of śabdaviṣayopalabdhi and guṇapuruṣāntara-upalabdhi. Soul and Matter continue to exist but each in an isolated and independent state.

Translation

One, the Spirit, is indifferent saying 'she has been seen by me' and the other, the Prakṛti, desists from evolution saying 'I have been seen'. Hereafter though there be their conjunction there is no motive for creation. (66)

LXVII

यदि पुरुषस्योत्पन्ने ज्ञाने मोक्षो भवति ततो मम कस्मान्न भवति-इत्यत उच्यते—

सम्यग्ज्ञानाधिगमाद्धर्मादीनामकारणप्राप्तौ ।
तिष्ठति संस्कारवशाच्चक्रभ्रमवद्धृतशरीरः[1] ॥ ६७ ॥

६७ **अन्वयः** । सम्यग्ज्ञानाधिगमात् धर्मादीनाम् अकारणप्राप्तौ संस्कारवशात् चक्रभ्रमवत् धृतशरीरः तिष्ठति ।

यद्यपि पञ्चविंशतितत्त्वज्ञानं सम्यक् ज्ञानं भवति, तथापि **संस्कारवशात् धृत शरीरो** योगी **तिष्ठति** कथम्—**चक्रभ्रमवत्**, चक्रभ्रमेण तुल्यम् । यथा कुलालश्चक्रं भ्रमयित्वा घटं करोति मृत्पिण्डं चक्रमारोप्य, पुनः कृत्वा घटं पर्यामुञ्चति, चक्रं भ्रमत्येव संस्कारवशात् ।

एवं **सम्यग्ज्ञानाधिगमात्**, उत्पन्नसम्यग्ज्ञानस्य **धर्मादीनामकारणप्राप्तौ** । एतानि सप्तरूपाणि बन्धनभूतानि सम्यग्ज्ञानेन दग्धानि, यथा नाग्निना दग्धानि बीजानि प्ररोहणसमर्थानि, एवमेतानि धर्मादीनि बन्धनानि न समर्थानि । धर्मादीनामकारण-प्राप्तौ संस्कारवशात् धृतशरीरस्तिष्ठति । ज्ञानाद्वर्तमानधर्माधर्मक्षयः कस्मान्न भवति वर्तमानत्वादेव, क्षणान्तरे क्षयमप्येति । ज्ञानं त्वनागतकर्म दहति, वर्तमानशरीरेण च यत्करोति तदपीति, विहितानुष्ठानकरणादिति । संस्कारक्षयाच्छरीरपाते मोक्षः ॥ ६७ ।

Bhāṣya

One may here wonder : if after the rise of knowledge a man wins liberation, then why do not I win it. To this it is replied :—

Though the perfect knowledge of the twentyfive principles is attained yet because of the past impressions, the sage continues in a bodily condition; how? like the whirling of a wheel; as a potter, having set his wheel whirling, fabricates a jar by putting a lump of clay on the wheel, after making the jar, he forsakes the wheel, but the wheel continues to rotate

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१. वा०—°भ्रमिवद्धृतशरीरः ।

round. It does so on account of the past momentum. Thus from the attainment of perfect knowledge i. e. in the case of a man in whom perfect knowledge is produced, Virtue and the rest cease to be producers of any effects. These seven kinds of bonds are burnt by perfect knowledge. Just as seeds burnt by fire cannot germinate, so these forms of bondage in the form of Virtue and the rest are not able to fetter the soul. These Virtue and the rest, not being the causes (in the case of the sage, of continued bodily existence), body continues because of the past impressions, the Spirit remains invested with a body. Why does not knowledge destroy Virtue and Vice of the present ? Because they are of the present and are destroyed the next moment. Knowledge destroys all future acts, as well as those which a man does in his present body by following the actions prescribed by the Scriptures. After the exhaustion of the previous impressions the body perishes and then liberation occurs.

Notes

Samyag-jñāna-adhigamāt : because of the attainment of perfect knowledge.

Dharmādīnām akāraṇa-prāptau : Virtue and the rest having ceased to function as causes.

Saṁskāra-vaśāt : because of the force of past impressions.

Dhṛtaśarīraḥ : invested with a body.

Cakrabhramavat : like the whirl of a potter's wheel.

Final release is delayed even after the acquisition of knowledge. No new karmas are performed for the ground is rendered barren, as the factors which produce the necessary moisture for sprouting, the pañca-kleśas, avidyā, asmitā, rāga, dveṣa and abhiniveśa are no longer there. Yet the past karmas which have begun to take effect are there and these are the past impressions. Jñāna can destroy all karmas except those which have begun to take effect. The Chāndoga Up. Vv. 14·2 has tasya tāvadeva ciram yāvanna vimokṣye atha saṁpatsye. Paramārtha understands this Kārikā without any notion of Jīvanmukti. He observes ' Because of full and perfect knowledge, dharma etc. have no longer any influence. Transmigration

is arrested like the body of the potter's wheel whose motion one interrupts. ' This Kārikā reads like an apology for the human forms of Kapila and others who lived and died like men. '

Translation

Virtue and the rest, having ceased to function as causes, because of the attainment of perfect knowledge, the Spirit remains invested with the body through the force of the past impressions like the potter's wheel that continues to whirl from the effect of the impulse previously given to it. (67)

LXVIII

स किंविशिष्टो भवतीत्युच्यते—

प्राप्ते शरीरभेदे चरितार्थत्वात् प्रधानविनिवृत्तौ ।
ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥ ६८ ॥

६८ **अन्वय :** ।—शरीरभेदे प्राप्ते चरितार्थत्वात् प्रधानविनिवृत्तौ (सत्याम्) ऐकान्तिकम् आत्यन्तिकम् उभयं कैवल्यम् आप्नोति ।

धर्माधर्मजनितसंस्कारक्षयात् **प्राप्ते शरीरभेदे चरितार्थत्वात्**[1] **प्रधानस्य निवृत्तौ, ऐकान्तिकमवश्यं, आत्यन्तिकमनन्तर्हितं कैवल्यं,** केवलभावान्मोक्षः, **उभयमैकान्तिकात्यन्तिकमित्येवंविशिष्टं कैवल्यमाप्नोति** ॥ ६८ ॥

Bhāṣya

Of what nature is this liberation ? This is now explained.

On account of the destruction of all the previous impressions generated by Virtue and the rest, after obtaining the separation from body and the purpose being fulfilled the cessation of the Nature being there, the Spirit acquires liberation; certain i. e. absolute and final i. e. unimpeded, liberation, liberation due to singleness, both, i. e. certain and final liberation, acquires i. e. obtains.

Notes

Prāpte śarīrabhede : on obtaining separation from the body.

Caritārthatvāt : as her object has been accomplished.

Pradhānavinivṛttau : when Pradhāna has ceased to be active.

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१. 'प्राप्ते शरीरभेदे चरितार्थत्वात्' इति ब०—पुस्तके नास्ति ।

Ātyantika : anantarhitam G. Final. Ubhayam : both.

Aikāntika : āvaśyaka, certain. Kaivalya : mokṣa, release. Kevalabhāva. G.

This Kārikā refers to the very first Kārikā as the fulfilment of the promise of inquiry for absolute and final liberation is stated here. Consequences of acts cease, and bodies both gross and subtle dissolve, Nature in respect to the individual soul no longer exists and the soul is free, the drama of life is ended. This freedom is according to V. and Nārāyaṇa, exemption from the three kinds of pain. Duḥkhatraya-vigamaḥ as they put it. G. has simply kevalabhāva. The condition of the pure separated soul in its liberated state is not inquired into by the Sāṁkhyas. The body falls when the prārabdha karma is fully worked out. The release so secured is never terminated; for virtue, vice and the rest which are the causes of bondage have now been deprived of their potency.

Translation

When Prakṛti, the Primal Nature, as her object is accomplished, has ceased to be active and when separation from the body has taken place, the Spirit attains deliverance that is both absolute and final. (68)

LXIX

पुरुषार्थज्ञानमिदं गुह्यं परमर्षिणा समाख्यातम् ।
स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम् ॥ ६९ ॥

६९ **अन्वयः** ।—इदं गुह्यं पुरुषार्थज्ञानम् परमर्षिणा समाख्यातम् यत्र भूतानाम् स्थित्युत्पत्तिप्रलयाः चिन्त्यन्ते ।

पुरुषार्थो मोक्षः, तदर्थ**मिदं गुह्यं** रहस्यं **परमर्षिणा** श्रीकपिलर्षिणा **समाख्यातं**, सम्यगुक्तम् । **यत्र** ज्ञाने **भूतानाम्** वैकारिकाणां **स्थित्युत्पत्तिप्रलया** अवस्थानाविर्भावतिरोभावा**श्चिन्त्यन्ते** विचार्यन्ते । येषां विचारात् सम्यक् पञ्चविंशतितत्त्वविवेचनात्मिका सम्पद्यते संवित्तिरिति ॥ ६९ ॥

सांख्यं कपिलमुनिना प्रोक्तं संसारं विमुक्तिकारणं हि ।
यत्रैताः सप्ततिरार्या भाष्यं चात्र गौडपादकृतम् ॥

Bhāṣya

Soul's object is liberation; for that purpose this abstruse, secret, knowledge has been expounded by the great Sage Kapila, the mighty Saint. Wherein, in which knowledge, the origin, duration and termination i. e. the manifestation, continuance and disappearance of beings, of the products of the Nature, are considered, are discussed. From which meditation, perfect knowledge, which is the same as the knowledge of the twenty-five principles is produced.

This is the Bhāṣya of Gauḍapāda on the Sāṁkhya, expounded by the Sage Kapila, as the cause of liberation from transmigration; in which there are seventy verses.

Notes

Īśvarakṛṣṇa seeks to inspire faith in his teaching by showing the weight of the tradition behind it and to assert that his own work is a complete treatise, not one confined to the exposition of some particular part or aspect of the Sāṁkhya doctrine.

Sthiti-utpattipralayāḥ : existence, origin and dissolution.

Bhūtānām : of the beings, Cintyate : are considered.

Paramarṣiṇā : by the great Sage Kapila.

Samākhyātam : has been explained.

Guhyam : sthūladhiyām durbodham. V. abstruse.

Puruṣārtha jñānam : Doctrine accessory to the attainment of the goal of the Spirit. Puruṣārthaḥ mokṣaḥ tadartham jñānam. G.

Gauḍapāda's comments end here and he understands the doctrine as taught—prokta, samākhyāta—by Kapila on which he has commented. He drops all references to Īśvarakṛṣṇa. The Kārikās are obviously not by Kapila. The last three verses on which G. does not comment may not be original or G. perhaps thought it unnecessary to comment on them as they are not doctrinal in character. But G. speaks of 70 Kārikās—yatra etāḥ saptatiḥ āryāḥ—while there are only 69 Kārikās on which he has commented. This discrepancy has been noted by Wilson and this fact raises the very interesting question of the lost Kārikā.

Translation

This abstruse knowledge leading to the attainment of the goal of the Spirit, i. e. liberation, and in which are contemplat-

ed the origin, duration and termination of beings has been fully expounded by the Great Sage. (69)

LXX

एतत्पवित्रमग्र्यं मुनिरासुरयेऽनुकम्पया प्रददौ ।
आसुरिरपि पञ्चशिखाय तेन च बहुधा कृतं तन्त्रम् ॥ ७० ॥

७० अन्वयः ।—मुनिः एतत् अग्र्यं पवित्रं अनुकम्पया आसुरये प्रददौ । आसुरिरपि पञ्चशिखाय (प्रददौ) तेन च बहुधा तन्त्रं कृतम् ।

Notes

Kapila, the Muni, gave this saving knowledge to Āsuri who in his turn gave it to Pañcaśikha who is responsible for elaborating the Tantra.

Agryam pavitram : Supreme and purifying.

Nothing is known about Āsuri. Pañcaśikha taught the doctrine of the Sāṁkhya to Janaka in Mithilā. He is called Kāpileya, the son of a Brāhmaṇī Kapilā.

Translation

The Sage through compassion imparted this supreme purifying knowledge to Āsuri; Āsuri taught it to Pancaśikha; by him it, the doctrine was elaborated. (70)

LXXI

शिष्यपरम्परयाऽऽगतमीश्वरकृष्णेन चैतदार्याभिः ।
संक्षिप्तमार्यमतिना सम्यग्विज्ञाय सिद्धान्तम् ॥ ७१ ॥

७१ अन्वयः ।—शिष्यपरम्परया आगतम् एतत् आर्यमतिना ईश्वरकृष्णेन सिद्धान्तं सम्यग् विज्ञाय आर्याभिः संक्षिप्तम् ।

Notes

Āryamatiḥ : whose intellect had approximated to truth.

Ārāt yātā tattvebhyaḥ iti āryā, āryāmatiḥ yasya saḥ. V.

This karikā tells us that the doctrine has been secured by Īśvarakṛṣṇa by śiṣyaparampara, possibly suggesting his remoteness in point of time to both Āsuri and Pañcaśikha, the reputed teachers of the Sāṁkhya. The YD gives the śiṣya-paraṁparā as : ... hārīta-vāddhali-kairātapaurika-ṛṣabha-Īśvara-pañcādhikaraṇa-patañjali-vārṣagaṇya-kauṇḍinya-mukādika ... etc.

Translation

This knowledge, received by tradition of pupils, has been compendiously set down in Āryā metre by Īśvarakṛṣṇa of pious disposition, after having thoroughly known the established doctrine. (71)

LXXII

सप्तत्यां किल येऽर्थास्तेऽर्थाः कृत्स्नस्य षष्टितन्त्रस्य ।
आख्यायिकाविरहिताः परवादविवर्जिताश्चापि ॥ ७२ ॥

७२ अन्वयः ।—सप्तत्यां ये अर्थाः किल ते कृत्स्नस्य षष्टितन्त्रस्य अर्थाः आख्यायिकाविरहिताः परवादविवर्जिताश्चापि ।

Notes

Arthāḥ : topics.

Kṛtsnasya Ṣaṣṭitantrasya : entire Science of 60 topics.

Ākhyāyikāḥ : illustrative tales as found in book IV. Sāṁkhya Sūtrās. Paravāda : Discussion of the rival views.

The Suvarna-saptati regards this verse as a composition by some other person since it introduces the verse as : ihā medhāvi Kaścidāha āryām ! . The YD also for once only and here introduces the verse with 'āha ca'. All other commentaries however accept the verse as a part of the text.

The 60 topics given by V. are 1 existence of Pradhāna 2 its oneness 3 its objectivity 4 its difference from the Spirit 5 its subservience of the Spirit 6 the manifoldness of the Spirit 7 disjunction of the Spirit and the Nature 8 conjunction of the Spirit and the nature 9 continuance of embodiment and activity after the attainment of wisdom 10 non-activity of the Spirit. In addition to these principal ten topics there are the other fifty : 5 modes of Ignorance, 9 forms of Complacency, 28 forms of Infirmity and the 8 Attainments. The Ṣaṣṭitantra is a work referred to in Jayamaṅgalā and Vyāsa bhāṣyā. Its author, according to the Jaya is Pañcaśikha. The Ahirbudhnya Saṁhitā in Ch. 12 also has a list of the 60 topics and that list is interesting, for it mentions the topics, Brahman, Kāla, Niyati, i. e. topics not found in these Kārikās but to be found only in the Kārikā as discovered by Tilak, if accepted as genuine. It is

quite likely that Iśvarakṛṣṇa did not have before him a list of the topics as given by this Saṁhitā.

Translation

The subjects which are treated in the seventy verses are, indeed, those of the entire Science of Sixty topics, exclusive of the illustrative tales and omitting also the discussion of rival views. (72)

LXXIII

तस्मात्समासदृष्टं शास्त्रमिदं नार्थतश्च परिहीनम् ।
तन्त्रस्य च बृहन्मूर्तेर्दर्पणसंक्रान्तमिव बिम्बम् ॥ ७३ ॥
समाप्ता इमाः सगौडपादभाष्याः सांख्यकारिकाः ॥

Notes

Arthataḥ na parihīnam : not defective in content.

Tantrasya bṛhanmūrteḥ : of the bulky Ṣaṣṭitantra.

Darpaṇasaṁkrānta : reflected in a mirror.

Biṁba : image.

The YD does not admit this Kārikā but appears to have its echo in its introductory verse (14) which runs as

alpagranthamanalpārtham sarvaistantraguṇairyutam
pāramarśasya tantrasya biṁbamādarśagam yathā. (14)

It is only Māṭhara who comments on this Kārikā. Its authenticity is questionable, for it adds nothing to the previous Kārikās except the poetry in the second line. Īśvarakṛṣṇa speaks of 70 verses. Which are these? Kārikās' 72 and 73 were added at some later date only to refute the charge that the Kārikās are a prakaraṇa only and not the complete Śāstra. In that case, the original work ended with 71st which according to the Chinese tradition is 70th. That there may have been the last Kārikā of the Saptati proper or can we think of the Kārikā discovered by Tilak? There is no very safe evidence. The problems of the 'interpolated verses' and of the 'missing verses' are very difficult ones.

Translation

This briefly expounded treatise, Science, therefore, has not lost anything of the nature of topic or matter and is an image reflected in a mirror of the Tantra of a huge form. (73)

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